

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLVIII.

JACKSON, MISS., December 2, 1926

NEW SERIES  
VOLUME XXVIII, No. 47

Congratulations to the Alabama Baptist and Editor L. L. Gwaltney on closing the year with \$1,500 to the good.

Dr. M. E. Dodd of Shreveport visited a church in California recently and his members are a little uneasy.

Dr. J. B. Lawrence, recently of Shawnee, Oklahoma, but previously our Mission Secretary in Mississippi, becomes Mission Secretary in Missouri.

Pastor C. M. Morris was assisted in a good meeting at Pascagoula by S. G. Posey. The singing was led by Mr. Holcomb of the Baptist Bible Institute.

Dr. R. G. Lee, formerly of First Church, New Orleans, now at Citadel Square Church of Charleston, S. C., reports 1,314 present in Sunday School. As a result of a recent meeting 158 were added to the church.

A Methodist church in Hattiesburg announces the abandoning of the assessment plan and henceforward all contributions will be voluntary. The world is moving. Also the pastor says the church will have one budget and his salary will be conditioned on the collections just like the mission objects.

The Baptist Message of Louisiana has increased its subscription list to 18,000 and this year comes out with \$313.37 ahead. Congratulations. Practically one-half of the churches in the state have the paper in their budget. The paper loses on subscriptions, but make it up in advertising, and by something over \$2,500.00 from the denominational program.

Remember that when you put The Baptist Record into every home in your church, the price is only \$1.50 for each subscription. The best way is to include the subscriptions in your total local budget, just as you do other items of expense. You may send the check monthly just as you do to your pastor; or quarterly if you prefer, or semi-annually, or annually; but always in advance.

The more we think about it the more we are convinced that Pastor Bryan Simmons pointed out the genuine Christian way of financing our whole Kingdom program, in his speech at the Pastors' and Laymen's Conference in Jackson. He was speaking on the Unified Budget, and set out the plan which he is pursuing in his country churches. He has one treasury into which contributions for all purposes are given by the church. These are then distributed according to an agreed ratio among all objects from pastor's salary through all benevolence, education and missions. Thus the pastor takes his place on exactly the same footing as the orphan and the missionary. He says he has not suffered as a result of it, but fared as well as ever. But it is the genuine Christian and sacrificial spirit and we doubt if our work will ever reach its goal until everyone of us is willing to do the same. It reduces itself to the primal question: Are we Christians? Are we willing that there shall be equality, and not that one may be eased and another burdened.

Henceforth Kentucky Churches may get the Western Recorder at half price if they put it in the church budget.

We welcome Pastor L. O. Leavell. He has made good in Tennessee and comes back home to a great opportunity.

Our State Convention authorized an appeal for special free will offerings at Christmas time for our whole program, and we are not publishing appeals for any special department of our work.

The report of the Virginia Baptist Hospital showed that a larger part of the money received for it was contributed by people who are not Baptists.

First Church, Richmond, Va., of which Dr. Geo. W. McDaniel is pastor, reduced their building plans from \$750,000 to \$400,000 and propose to add the difference (\$350,000) to their gifts to the denominational program of missions, education and benevolence.

Some time ago it hurt our pride to know that a large part of the money raised for the endowment of Mississippi Woman's College had come from outside the state. But a poultice was put on our feelings when we saw that of \$350,000 raised for Richmond University of the two million contemplated, only \$60,000 had been raised in Virginia.

The Virginia brethren had four vice-presidents of their General Association. In the meeting Secretary Watts said that the Foreign Mission Board was not now better off because of the Love Offering of last year (Religious Herald), and that more support for the whole program would relieve the foreign board. Dr. Barton said that the Baptist Sunday gasoline bill would pay all the debts on all our boards.

Oklahoma Baptists have had on a campaign for paying off their debts, running now a year. In spite of heroic efforts they came to their convention recently with \$28,000 still unprovided. Undaunted they stayed in session till midnight and raised it. They are very happy that they begin the new year without indebtedness. They project their work for the new year on a \$300,000 basis and propose to give 45 per cent to South-wide objects, as against 40 per cent last year, and 55 per cent to objects in the state.

Dr. J. L. White tells in the Religious Herald something of the effects of the storm at Miami, Fla. But says:

The miracle is seen in the preservation of life. One hundred and ten are the total dead in the city—400 in the area between West Palm Beach and Homestead, a distance of 100 miles. The injured now in the hospitals are few. In my own membership of over 2,000, not one was seriously injured. The same is largely true of all our Christian citizens. In one hospital, where there were 120 patients injured by the storm, only five were professing Christians. Surely "the angel of the Lord encamped round about them that feared the Lord and delivered them".

His church will proceed with its \$500,000 building.

The Baptist New Mexican reports the best year ever.

Dr. Theodore Whitfield of Desloge, Mo., is making his annual visit to friends in Mississippi. Wish some good church could induce him to stay.

Editor J. D. Freeman of the Baptist and Reflector, Nashville, Tenn., will supply for the church at Paris, Tenn., until they can secure a pastor.

Evangelists W. W. Kyzar and Joe Canzoneri are in a meeting with Pastor S. J. Rhodes at East Moss Point, continuing from Nov. 21 to Dec. 19.

The Baptist Message says that Col. C. B. Hodges, the new president of Louisiana State University, at Baton Rouge, comes from one of the Baptist families in the State. He has been commandant of cadets at West Point.

Recently after an address by Secretary J. F. Love a business woman of Shreveport proposed to give the net income of her entire business for a month toward payment of the debt of the Foreign Mission Board, in addition to her regular contribution. We hope the amount is sufficient to greatly reduce the debt.

Virginia Baptists after thorough consideration of the matter of special offerings to Foreign Missions adopted the report of a committee of one from each district association disapproving of any special offerings and insisting that all our agencies would be best cared for by whole-hearted support of the whole program. Those who blamed Mississippians for doing this last year are beginning to see the light.

We are publishing in another column the tribute to the late Editor C. P. J. Mooney of the Commercial Appeal. It is a pleasure to add our own personal tribute to this man who made the greatest daily paper in the South. He was right on moral questions, absolutely honest and courageous. He hated wrong and had high ideals for a newspaper. He called himself a fundamentalist and kept a Bible close at hand. The world is better for his having lived, and suffers a great loss in his death.

In his report to the Kentucky General Association Secretary Calvin M. Thompson paid a high tribute to the Western Recorder for the service that fine paper has rendered to the work of Kentucky Baptists. Secretary Thompson said: "It is the most effective medium the state board has to reach its constituency, and pastors and others should make most strenuous efforts to see that it reaches every Baptist home of our state. Failure in this respect will greatly retard the progress of our work." Does anybody suppose for one single moment that the splendid record of Kentucky Baptists would have been possible if there had been no such paper as the Western Recorder? The actual fact is that the greatest single promotional agency that Kentucky Baptists have is the Western Recorder. And the same thing could be said of other Baptist state papers with reference to the Baptist work in those states.—Baptist Advance.



## THE PLACE OF THE LOST IN THE PROGRAM OF THE CHURCH

(The Convention Sermon, by J. D. Franks—Preached before the Mississippi State Baptist Convention, Jackson, Miss., November 16th, 1926)

An alarming announcement has been made. Great excitement prevailed throughout the village. The people left their homes and places of business. They were huddling up in small groups here and there. They talked with subdued, though tense, voices. Deepest concern was written on their faces and in their every word and movement. Presently a man stepped forth from one of the groups, as if impelled by some irresistible urge, and summoned all to a common assembly. The people heard and heeded his call as the call of one with authority.

They gathered at the appointed place. The simple facts of the alarming tragedy were rehearsed. A child had mysteriously disappeared. No one knew whether it had wandered off of its own accord and was lost, or had been drowned in a nearby lake, or had been kidnapped.

Quickly they organized for the search. Some were detailed to make a thorough search of the village. Others were sent to scour the woods and the fields round about. Still others were commissioned to drag the lake. All telephone and telegraph wires with their operators were requisitioned. Adjacent towns and cities were communicated with and their police forces put to work, aiding in the country-wide search and watching for the possible kidnapper. All individuals and agencies everywhere volunteered their services. Co-operation was easy and natural. There was no overlapping of endeavor; no friction among the workers; no scramble for place or position of leadership. A worthy motive had commanded the entire resources of the people.

The cries of a heart-broken mother, in that little Arkansas village a few years ago, had enlisted the interest of the people of her community. The perilous plight of her lost child had broken in on their imaginations, and this double appeal had quickened them into a spontaneous effort on its behalf. Even so the cries of a heart-broken Savior over a lost world and a vivid realization of the awful condition of the lost, will arouse every lover of the Savior and of mankind into intelligent activity in a co-operative effort to seek and to save the lost. A worthy motive will inspire a worthy effort.

The lost should occupy the same place in the program of the church as they hold in the heart of Jesus Christ. The passion for the salvation of the lost was central and inclusive in the heart of Jesus; it should be central and inclusive in the program of the church.

Recently I have been making a special study of the New Testament with a view to ascertaining, if I could, what was the great, moving passion in the hearts of the inspired writers as they penned God's holy words. I found that in every book of the New Testament, and in almost every chapter, the divine energy that must have moved the pens of God's amanuenses across the sacred pages of the Book was the consuming passion for the salvation of a lost world. Every statement of Christian standards and ideals found therein and every appeal for righteous living were but arguments, a-priori or a-posteriori, pointing to the common conclusion that it is only through Jesus and Him crucified that the people can be saved from their sins.

Matthew, in his gospel, which was written primarily for the Jews, to prove that Jesus of Nazareth is the Messiah of the Old Testament, marshals his facts about the career of Jesus, recounts the miracles, relates the parables, compiles the sayings of Jesus, quotes from the Old Testament, makes his prophecies and discusses the entire character of the Messianic reign—all around this central concept, enunciated in the first chapter of the book and in his first reference

to the Messiah, found in the following words: "And she shall bring forth a son; and thou shalt call his name Jesus, for it is he that shall save his people from their sins."

Matthew tells us that John the Baptist came, "a voice crying in the wilderness make ready the way of the Lord." And he preached that the "kingdom of heaven is at hand", and that men should repent and "bring forth fruits meet for repentance."

Then he tells us how Jesus came from His temptation preaching the same doctrine, and that the first act of His public ministry was to call Simon and Andrew from their nets and say to them, "Come after me, and I will make you fishers of men."

Later, when the Pharisees were criticising Jesus for eating with Publicans and sinners, he says that when Jesus heard it he said, "They that are whole need no physicians, but they that are sick." "I came not to call the righteous but sinners to repentance." When Jesus sent out the twelve he said, "Go rather to the lost sheep of the house of Israel."

Again Jesus said, discussing occasions for stumbling, "If a man have a hundred sheep and one of them go astray, doth he not leave the ninety and nine and go into the mountains and seek that which goeth astray? . . . Even so it is not the will of your Father which is in heaven that one of these little ones should perish."

In many passages Matthew presses home the theme of the book. I cannot, of course, mention them all. One or two more references must suffice. In that upper room, when Jesus instituted the Supper, Matthew tells us that He took bread and broke it and said, "This is my body." He took the cup and said, "This is my blood of the new covenant which is poured out for many unto the remission of sins."

In this connection I call your attention to the significant fact that the two memorials which the churches are enjoined to guard inviolate until the Son of Man shall come again, are not memorials to the high ethical standards of Jesus, nor to His educational ideals, nor to the beauty and transcendence of His teachings, nor to any wonderful achievement of His followers—but to the elemental, regnant fact of His atoning death on the cross as the hope of our cleansing, and of our regeneration to walk in newness of life.

Matthew finally gives in the Great Commission his last argument for the establishment of the Kingdom of this Messiah. He quotes the words of Jesus: "All authority is given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, etc.", placing the emphasis on evangelism, on soul-winning.

Mark, in his gospel, writes especially for the Roman type of mind. In his direct and vigorous manner he deals chiefly with the Galilean ministry and those events connected with the death of Christ. He comes with the freshness of an eye witness, and in his racy style he pictures the work of Christ in His miracles rather than in His parables. The very first words of Mark is the announcement of his subject, "The beginning of the gospel of Jesus Christ, the Son of God." Like Matthew, he says that John the Baptist came preaching "the baptism of repentance for the remission of sins." Next he says that Jesus took up the same theme, "preaching the gospel of God, and saying, The time is fulfilled, and the Kingdom of God is at hand. Repent ye and believe the gospel." He tells of the great compassion of Jesus and how He came not only to heal the sick but to forgive sins. He says of the twelve who were sent out, that they "preached that men should repent."

Again Mark says, in that wonderful paradox of his about life, "Whosoever shall save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what will it profit a man, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange

for his soul?"

Mark's statement of the Great Commission is much briefer than Matthew's. It is simply this: "Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved." His emphasis is clearly on evangelism.

Luke, the historian, with scholarly precision writes his story of the life of Christ, taking up the items, as he says, "in order." I shall quote only a few references from him. "And the angels said unto them", (the shepherds), "Be not afraid; for, behold, I bring you good tidings of great joy, which shall be to all the people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."

The topic of conversation between Jesus and Moses and Elias on the Mount of Transfiguration, according to Luke, was the death, the "exodus", which Jesus was about to accomplish. The exodus which Moses accomplished, the deliverance of the children of Israel from physical, political, social and economic bondage, was begun with the shedding of the blood of the Passover lamb; the exodus which Jesus was to accomplish, the deliverance of the world from sin's bondage, is to be through the shedding of His own blood. He was our Passover.

Luke says that when Jesus was in His home town, Nazareth, attending the synagogue worship, "He opened the book and found the place where it was written, The Spirit of the Lord is upon us, because he has anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

But the classic passage in Luke's is the fifteenth chapter, which tells of the lost sheep, the lost coin and the lost boy. Three words should be said here. First, God's chief concern is for salvation of the lost. Second, Christ's great mission on earth was to seek and to save the lost. Third, the salvation of a lost sinner is the one signal for universal rejoicing in heaven. While Zion travails all heaven waits with great interest to hear the first cry of the new born babe, and that is the signal for rejoicing there.

So far as Scripture records, the only event on earth that gets itself recorded in heaven by popular acclaim is the salvation of an immortal soul. Mark you, we are not told that there is rejoicing in heaven when a costly cathedral is dedicated to the worship of God. We are not told that there is rejoicing in heaven when a great body of Christians raise a large sum of money in a financial campaign. We are not told that there is rejoicing in heaven when a great Christian college is founded or endowed. We are not told that there is any shouting for joy in heaven when a great Christian college comes out with the champion team in its athletic contests. But we are told over and over again, that there is rejoicing over one, just one, sinner that repenteth. Note again, please, that this rejoicing is not over agencies and processes by which the new born babe in Christ is developed into a strong, Christian character, as desirable as that is and as commendable as are all efforts to bring about such development, but over the initial act that brings a child of darkness into the Kingdom of light through repentance and faith.

What shall I say of John's gospel? From beginning to end it is shot through with the evangelistic appeal. In the very first chapter and fourth verse he says, "In him is life; and the life is the light of men." A little further down in the same chapter he says, "As many as received him, to them gave he the power to become the children of God, even to them who believe on his name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

There is that beautiful third chapter which includes the wonderful 16th verse, "For God so

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loved the world that he gave his only begotten Son that whosoever believeth on him, should not perish, but have everlasting life." Then there is the fourth chapter, in which is recorded that beautiful incident in which Jesus talked with the woman at the well. At the conclusion of that conversation, He turned sadly to His pur-blind disciples and said, "I have meat to eat that ye know not of." Then, turning to the open fields and thinking of the countless myriads of sin-cursed lives out there in the world, He said, "Lift up your eyes and look on the fields; for they are white already to harvest. He that reapeth receiveth wages and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."

But why should I seek to sum up John's gospel on this point, when he does it himself in the closing verse of the twentieth chapter? Hear his statement of the purpose he had in mind when writing the book: "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Acts is simply a continuation of Luke's story of what Jesus "began both to do and to teach." He discusses in this book what Jesus continues to do and to teach, after His death, resurrection and ascension, through His Spirit-filled witnesses. The key that unlocks the book is this: "But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be my witnesses, both in Jerusalem, and all Judea, and in Samaria, and unto the uttermost part of the earth."

The apostolic church was a witnessing church. The members individually bore testimony to the saving power of Jesus Christ. They did not depend upon the public meetings of the church and the preaching services to reach the lost. They did not wait for the lost to come after the gospel; they carried the gospel to the lost wherever they were. The chief field of their endeavor was the great unchurched, unsaved throngs out in the world. The preaching services were the culmination, the climax, of their soul-winning efforts—not the sum total of them.

Too many of our churches today are content to maintain their own services and merely continue their existence. The only increase they look for is that that they would naturally expect from the families already connected with them, or by marriage through the proselyting of the non-affiliated in-law. Their message is not vital enough to win and convert a hardened sinner from the great unchurched masses. Such churches are surely "living at a poor dying rate", as the old hymn says. They are actually dying. They are dead and, sad enough, do not know it. Non-evangelistic churches cannot hope long to survive. They never have survived long. They never will.

When we look into the epistles of Paul we find that the evangelistic note is the major note sounded throughout. He begins his letter to the Romans by saying that he is "called to be an apostle, separated unto the gospel of God." Further on in the first chapter he declares that he is "debtor to the Greeks, and to the Barbarians; both to the wise and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are in Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

In the seventh chapter of Romans, after showing how we are all sold under sin, how all had sinned and had come short of the glory of God, how sin had brought us into bondage, how the struggle against sin in the flesh is constant and fierce, how sin will surely pay us off in sin's wages, which is death, he exclaims, "O wretched man that I am! Who shall deliver me from the body of this death? Thanks be unto God through our Lord Jesus Christ." Then, as he thought of his own kinsmen in the flesh being in that wretched condition, he voiced the unspeakable anxiety of his suffering soul when he

said, "I could wish myself accursed from God for my people's sake." . . . "My heart's desire and my supplication to God for them is that they might be saved."

Though a great scholar, Paul sought not to display his scholarship in his preaching; nor did he emphasize the need of educational enlightenment as a prerequisite to the salvation from sin, or as the hope of a sin-cursed world. But Paul made the proper use of his great learning by preaching the more effectively the simple gospel of Jesus and Him crucified as the primary and all-important need of a fallen race. He could have spoken in the wisdom of men and won their praise for his great culture and his massive intellect, but he did not do this. He said, instead, that he was determined, which showed a struggle on his part, to know nothing but Jesus and Him crucified. He desired not to speak in the wisdom of men but in the power of God.

Paul's letters to the Corinthians are filled with his yearning for the lost. He describes and deplores their condition as those "in whom the god of this world has blinded the minds of them which believe not, lest the glorious gospel of the Son of God should shine unto them." In the fifteenth chapter of his first letter he tells us what his gospel was, "how that Jesus died for our sins, according to the Scriptures; and that he was buried; and that he was raised again the third day, according to the Scriptures."

In Ephesians Paul shows how all things head up in Christ in God's plan of redemption, and that it is the chief business of the church to make that fact known to the whole world. "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God, not of works lest any man should boast; for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

In Galatians, Philippians, Colossians and all the rest of Paul's epistles the evangelistic note rings clear and loud above all the other notes sounded. It is the theme, the melody of his epistles, and all other notes are but variations to give background, coloring and richness to the main theme. Paul said, "for to me to live is Christ." He did not mean that Christ helped him to live, but that Christ actually lived in and through him. He meant that Christ's chief passion was being perpetuated in him, and was his chief passion. He meant that Christ's purpose "to seek and to save that which was lost" was still being fulfilled in him.

In the other epistles of the New Testament the evangelistic appeal and emphasis also occupies first place. In Hebrews the arresting question is asked: "How shall we escape if we neglect so great salvation?" The whole letter gathers around the central figure of Jesus Christ, "the merciful and faithful high priest in the things pertaining to God, to make reconciliation for the sins of the people." In John's epistles he is spoken of as "the propitiation for our sins, and not for ours only, but for the sins of the whole world." He says, "The blood of Jesus Christ, His Son, cleanseth us from all sin."

John calls his vision on the Isle of Patmos, recorded in the apocalypse, "The Revelation of Jesus Christ." In the very first chapter of this revelation he gives utterance to these precious words, "Unto Him that loved us and washed us from our sins in his own blood." This marvelous book gives in rich imagery a picture of the triumph of Christ over His enemies and the final victory of the Kingdom of God over the Kingdom of Satan, and describes the terrible suffering the children of God shall have to endure before that victory is achieved, and also points out the direful torment that awaits those who reject Christ, and beautifully pictures the return of a reigning Christ and the blessed abode to which He will carry the redeemed. But before he closes his matchless vision he makes one more

appeal to a sin-ruined world in this gracious invitation: "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come, and whosoever will let him come and take of the water of life freely." Then he adds the solemn warning, "If any man shall add unto these things, God shall add unto him the plagues that are written therein." "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

The message of God's Book is the call of God unto men to repent of their sins and to look to Jesus and Him crucified as the only, but all-sufficient, hope of their forgiveness and cleansing. Woe be to the church or the denomination which gets off the main track of soul-winning. The highway of Christian history is strewn with the wrecks of men and of churches which have dared to do that.

But why all this argument for a greater emphasis on evangelism? Are not Baptists evangelical? Are they not evangelistic? Do they not already sufficiently emphasize soul-winning? To these questions I answer "yes" and "no."

When Baptists have had occasion to declare their position in statements of their beliefs or in confessions of faith, they have always rung true on the point of evangelism. In theory and according to this documentary evidence Baptists are sound on this most fundamental of all the fundamentals. Nor can there be any doubt in the mind of any fair minded, informed person that Baptists, in practice, are the most evangelistic of the evangelicals. But that does not mean that they are giving sufficient emphasis to evangelism.

(Continued on page 11)

## SALUTATIONS

Arthur J. Barton, General Director

This is dictated Saturday morning November 20th. I have just reached my desk in the Nashville office for the first time. The first thing I do is to send this word of greeting to the brethren throughout the South.

After much heart anguish I left Kansas City two weeks ago tonight, closing my desk and turning away from the work there which I so much loved and in which the Lord had so signally blessed my imperfect efforts. I shall cherish Missouri and pray for my comrades in service there every day with all earnestness. After leaving Kansas City I ran to St. Louis where I preached in Dr. Henry Alford Porter's great Third Church on Sunday.

From there I went to Danville, Va., where I attended the meeting of the Virginia General Association, then to Washington City for the meeting of the Baptists in the District and a meeting of the executive committee of the Anti-Saloon League of America, then to Wilmington, N. C., for a meeting of the state convention.

I think I would be perfectly safe in saying that never before in my rather varied and now somewhat extended period of service in denominational affairs have I had such a reception as the brethren in Virginia and North Carolina gave. I have never attended two better state meetings. The spirit was of the very best and everybody was facing to the front. Not a low note was sounded; not a suggestion of retreat. The brethren in these two states went on record as standing by the Unified Program with unfaltering devotion and increasing purpose. If every state convention in the South assumes the same attitude and follows the same course, we are undoubtedly facing a period of genuine revival among our Southern Baptist people and in all our Baptist work. Let everybody be much in prayer for the coming of the Lord's power upon us. "Let us go up at once and possess it for we are well able to overcome it".

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Nashville, Tenn.



# The Baptist Record

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P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.  
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

## WHO TOOK CO OUT OF COOPERATE?

"Co" is sometimes used as an abbreviation for company. So be it. Company literally means people who eat bread together: con and panis. Company means that people go in groups and not singly. Thus we speak of a military company, a body of soldiers who work and drill and march and fight as one body. Taken singly they are not efficient; but taken together they are superior to many times their number in an unorganized mob. Paul is very fond of using military figures to indicate the business and spirit of a Christian or of a group of Christians. Passages will readily come to your mind which need not here be repeated. We mention only one, when Paul says, (Col. 2:5) "I am with you in spirit, joying and beholding your order (tactics) and the steadfastness of your faith". The strength of one's faith in God is enhanced by the manifest unity and cooperation of the solid phalanxes of his people.

But back to the question, Who took the Co out of Cooperation? Just suppose we have a board of ministerial education in Mississippi whose business it is to look after the needs of our young preachers impartially, and supplying their necessities. And suppose one of these young men is getting help from the board, and in addition to that he is independently receiving assistance from some Christian friend or church. You would say, he ought either to get off the board or put this extra help into the common fund.

Now suppose again this ministerial board (We take it merely as an illustration) should be getting help from the general denominational treasury; and then in addition to this should have out in the field special agencies, or should be making appeals for additional support, beside what it draws from the common fund. The question would arise immediately as to its right to participate in the common fund while it is making independent appeals.

Or suppose again, for ministerial education is just one department of the larger work of Christian education, just suppose that the Education Commission while participating in all the benefits of a unified program, should send out special agents for extra gifts to its own department of work. Well, you see how the thing goes. Should one foreign missionary be allowed to ask for help for his specific field while he is a beneficiary of the whole foreign mission program. Or should any one board, foreign mission or any other, feel itself at liberty to put on special drives or campaigns for its own work while drawing on the common fund for its support? You may follow the rule on out to the limit of our work.

We are not raising the question here of designated gifts, the right of any man or woman to give his money wherever he pleases. Nor are we limiting the efforts of any board to educate and enlist the whole constituency of Baptists as to the importance of their specific work. These are

related questions but different. We are raising the question as to whether a board or institution which has gone into the cooperative work of the denomination, and agreed upon a ratio of distribution, has a right to jeopardize the whole plan by conducting independent campaigns. Is this not to take the Co out of cooperation? Is it not to demoralize our forces and disrupt the program?

We need constantly to study the needs of our several departments of work. It may be that their proportion of receipts will need adjusting from year to year. But let us not tear the work to pieces by preferring one above another.

## THE SPIRIT OF GOD

Recently in these columns was begun a series of articles on the Holy Spirit, or rather on the names used in the Bible to designate the one known to us as the third person in the Trinity. From at least one among our readers has come an inquiry on the subject that makes it manifest that more needs to be said. But it also makes us fear that what has been said has not been sufficiently explicit and informing. The subject is continued here in the hope that study may be provoked and knowledge increased. We are under the necessity of being brief.

The name "The Spirit of God," designating the Holy Spirit, is the first used in the Bible to reveal to us the existence and activity of the one about whom we are now writing. In the first chapter of Genesis, second verse, it is said that the "Spirit of God moved (brooded) upon the face of the waters." These few words indicate his person, something of his work and his place of activity. But we are not now expounding a text, but speaking of a name. In a dozen other places in the Old Testament, and still more in the New Testament, this person is designated as the Spirit of God.

It will be instructive simply to recall some of them and let the scriptures make their own impression. Beside the one quoted above, indicating the life-giving activity of the Spirit of God in putting into created matter something of his own energy and activity, you will find that Pharaoh describes Joseph as "a man in whom the Spirit of God is." So that not only chemical and physical activity result from the presence of the Spirit of God, but wisdom is produced in man by his indwelling. Again in Exodus 31:3 it is said of Bezaleel, who helped in building the Tabernacle, "I have filled him with the Spirit of God, in wisdom, and understanding and in knowledge, and in all manner of workmanship." Skill in any craft, success in engineering, gifts in mechanical or architectural designing are are results of the working of the Spirit of God. Again in later scriptures it is said that the Spirit of God came on Balaam, on Saul and on Azariah and they prophesied. The ability to speak to edification is the work of the Spirit of God. You see there is one Spirit, but diversity of gifts.

Coming to the New Testament, we read (Mt. 3:16) that the Spirit of God came on Jesus at his baptism; and that he cast out devils by the Spirit of God (Mt. 12:28). Paul says of the Corinthians that they are an epistle of Christ, written by the Spirit of God. Peter says, "The Spirit of God resteth on you."

From all these it is easy to see that the Spirit of God is God. The works of God are attributed to him. And the attributes of deity to him, such as infinite wisdom and power and holiness. The early writers of the Old Testament did not clearly state that he is a person distinct from the Father. The truth of the trinity was not the business of the Old Testament. But the New Testament writers clearly teach that there are distinctions in the Godhead, known to us as Father, Son and Holy Spirit. The limitations of human intelligence do not permit us fully to understand the trinity, but we know God as our Father; we have trusted Jesus as the Son of God

and our Savior; and we are conscious of the presence and working of the Spirit of God as our helper, our comforter, our advocate. The three persons of the Godhead were manifest at the baptism of Jesus, when, as he came up out of the water, the heavens were opened and the Spirit of God like a dove descended upon Him. Again he says, "I will pray the Father, and he will send you another comforter." Again he says, "Baptizing them into the name of the Father, Son, and Holy Spirit." Again he says, "All that the Father hath is mine; therefore, I said The Spirit shall take of mine and show it unto you."

It is right to pray for the Spirit of God, and it is right to pray to the Spirit of God. Jesus said of him, "He has been with you and shall be in you."

Brother W. A. Sullivan has resigned as pastor at Drew, and accepted a call to the First Church, Natchez.

William Edward Hardy, Jr., weight 6½ pounds, made a safe landing Nov. 21st, in the home of Rev. and Mrs. W. E. Hardy. Here's our hand.

President A. R. Bond of Montezuma College in New Mexico is recovering from a six weeks' illness. The New Mexico Convention has set as their goal for 1927 the raising of \$50,000 for the Cooperative Program.

Gov. Peay was prevented from responding to the address of welcome at the Tennessee Convention, but sent word that he stands for the Bible as the Word of God, and for the United States flag on every school-room.

The meeting at Clinton began Sunday with the preaching by Dr. J. R. Sampey, who is taking the Gospel of Luke for the subject of his sermons. Cottage prayer meetings were held for a week preceding. The meeting lasts only eight days.

Rev. John Buchanan, who comes to First Church, Meridian, Dec. 1st, was elected one of the vice-presidents of the recent Tennessee Baptist Convention. Of course, Rev. Fleetwood Ball was re-elected Clerk. He has served efficiently for many years.

We were permitted to hear Dr. J. R. Sampey at Clinton last Sunday night and on through the week. He did not scold anybody, but we have never heard plainer preaching on more practical subjects of every day living. If the people are to be saved from sin, we must all return to Paul's "great plainness of speech".

We enjoyed a brief visit in the office from Dr. Theodore Whitfield, of Desloge, Mo., who had just been down to McComb to supply at First Church in the morning and East McComb at night. He said it was the happiest day he has had in a long time, and we are sure his old friends were equally happy to see him. We wish some Mississippi church would bring him back home.

The editor had the privilege of preaching Sunday morning at Spring Hill Church, Copiah County, and hearing a sermon in the afternoon by Dr. O. O. Green, who is county organizer. The pastor, Brother Allred, was disappointed that the congregation was not large, but it was not the first time we have seen some of the folks stricken with "heebyjeebies" when the time for subscriptions comes around. But there were some good folks there and the canvass for the 1927 program was begun. A good dinner was served, and two new deacons were elected, Brethren Young and Tyson. The church has given \$54.37 to the denominational budget this year, and if all of them will do as well as some of them have done, it will be better next year.

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# State Convention Board Department

R. B. GUNTER, Corresponding Secretary

THAT CHRISTMAS LOVE OFFERING FOR ALL THE CAUSES

The Secretary of the Woman's Missionary Union of Mississippi, Miss M. M. Lackey, proposes to lead the women of the State in contributing one-third of the goal set for a Christmas Love Offering December 26th. The goal set is \$100,000.00.

This is by no means an unreasonable undertaking, for only two years ago our people gave during the month of December \$103,000.00 to the Cooperative Program. To count on this \$100,000.00 we have almost \$100,000.00 in pledges for this year's work. We have more churches and church members which have made no offering than we have churches and church members who have made an offering this year. Our aim is to collect an offering from those who have made no pledges, and from those who have prospered beyond their expectation we are expecting an additional offering if the Spirit so leads them.

We are going to call upon the Sunday Schools everywhere to make a special offering on the 26th of December for all the causes. We trust the superintendents of the classes will set goals for that day, worthy goals, and plan ahead of time for reaching the amount fixed.

We are calling upon the B. Y. P. U.'s throughout the State with their leaders to make a special offering on that day. Please bear in mind that this was the unanimous action of the State Convention in its recent session and bear in mind furthermore that we are showing no partiality here. The funds contributed on that day will be divided on the percentage basis and each cause will receive its due proportion.

Within a few days the churches will receive a statement showing the amount pledges for this year, the amount paid to date and the balance due. You will see in the Baptist Record also a similar statement along with the names of the churches which have not made contributions thus far. By the close of the year let's show a contribution from every missionary Baptist church within the State. We know of no better way to celebrate Christmas and the birth of our Saviour than by making a liberal offering to all the work in which He is interested.

Tennessee, too, will have a debt paying campaign to last till April 30 next; all funds to be divided according to the ratio now existing.

The Mississippi Baptist Convention Board meets in Jackson Monday evening, Dec. 13, and will continue in session through the following day. This is the annual meeting, in which appropriations are made for the year 1927.

Fifty-three were added to First Church, Jackson, Tenn., in a meeting in which Pastor J. J. Hurt preached and Mr. Graziadei led the singing. By the way, that Italian brother has a name much like the Puritans of Cromwell's time—Grace of God.

Why should the pope or the "Rota" bother about an investigation to see whether the Duke of Marlborough and Consuelo Vanderbilt were married or not? Is it not the teaching of Romanism that nobody is married unless the ceremony was performed by a priest. The "bishops" on both sides of this controversy are having their pictures on front pages now.

Tennessee Baptists fixed their objective for the 1927 program at \$630,000, divided equally between state and South-wide objects, cut out all extra campaigns except such as may be directed by the Corresponding Secretary and recommended a united effort for evangelism and enlistment. A layman declared that not more than ten per cent of the pastors are giving a tithe to the Lord.

Oklahoma Baptists instructed their Executive Secretary to withhold payment of any funds to South-wide institutions which failed to fully comply with the request of the Southern Baptist Convention at Houston for signature of all faculty members indicating their acceptance of the McDaniel resolution against evolution. Another resolution adopted in Oklahoma forbids any institution to have more than two trustees living in the same community.

Good teaching does not concern itself with crowds and throngs, but with persons and personalities.

The most depressing situation in any department of our work is now found in the great indebtedness of our Home Mission Board. It is the largest on any board and larger than at any time before, while the receipts of the Home Board are small in comparison with some others. Added to this is the fact that some states are now making state objects preferred recipients in campaign receipts. It is time that this matter were being given attention by the Southern Convention.

By some oversight the part of the report of Mississippi College Centennial referring to the address of Hon. A. S. Bozeman on Friday night was omitted. He was asked to present the portrait of President W. S. Webb, which had been given by members of his family. Mr. Bozeman came at an hour which put him at a disadvantage, but he was more than equal to the occasion. He spoke briefly, but in chaste and elegant language of the significance of the life and work of Dr. Webb, who was president of the college in a very crucial period, the time of recovery following the Civil War. There has never been a more stalwart character among Mississippi Baptists than he; coming from the State of New York, an alumnus of Colgate University, a preacher of great spiritual power, one who loved to preach and whose ministry will never be forgotten. He guided the work of the college when it was able to pay him only \$600 a year, and never received over \$1,500. No man has left a better impress on the students of the college than he. When his health was impaired he was made professor emeritus and during his last years with his mind still clear and strong, he made his home with his daughter, Mrs. Latimer, and then with Mrs. Venable, of Meridian. Mr. Bozeman could not say too much or speak too highly of his old president.

## TRIBUTE TO C. P. J. MOONEY

"The Protestant Pastors' Association hereby places on record its profound sorrow over the death of our distinguished fellow-citizen and friend, Mr. C. P. J. Mooney, late editor of The Commercial Appeal.

"His contributions to the moral and religious values of his day cannot be fully estimated until the light of eternity is thrown on his life. Not only in his home city and home state, but in many cities and many states, as far as the influence of his great paper reached, he was a mighty power for righteousness in commercial, political, social and religious life, and we believe his influence for good will long live after him.

"He stood boldly for the things for which our association stands, viz., sobriety in private life, purity in family life, honesty in political life, justice in community life and righteousness everywhere. More than this, he stood for the fear and love of God. He was a stalwart defender of the truth as it is in Jesus, the Savior of sinful men.

"Everything that made for the public good, for the betterment of the community, for the uplift of the lowly, had his unqualified support. Our association recognized in him a most powerful ally. While we lament his death coming as it does in the midst of his greatest service to his fellow men, we thank God for his useful life, and we pray that his mantle may fall on the shoulders of some one who will endeavor to carry on his fine and noble work.

"We beg leave to tender to his bereaved family assurance of our deepest sympathy, and of our earnest prayer for the comforting touch of our Heavenly Father's hand."

—A. U. Boone, Chm.

Talking about a vote of confidence, we do not know of another convention which shows as much faith in a Secretary as the Mississippi Convention did in W. E. Lee. He was never asked to read the minutes for confirmation.



## MISSISSIPPI COLLEGE SONG

Miss Margaret McRea Lackey

Let's shout aloud the praises of our Alma Mater  
great,  
Whose passing years are worthy of all years to  
emulate;  
Whose stalwart sons have ever claimed a glo-  
rious estate,  
As they go marching on.

Abreast of Father Time She's marked a full one  
hundred years;  
Through hours of prayer for strength, through  
hours of toil and tears;  
Through days of Faith triumphant, wrought from  
courage of her seers;  
She still goes marching on.

In Time unborn, should She be called to pass be-  
neath the Rod,  
Her Sons, who swear allegiance unto her sacred  
sod,  
Proclaim her future shall be bright as promises  
of God.  
As She goes marching on.

## CHORUS:

Then shout for Mississippi College,  
Hurrah for Mississippi College,  
Hurrah for Mississippi College,  
As She goes marching on.

## CONTENDING EARNESTLY FOR THE FAITH

L. D. Posey

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints.—Jude 1:3.

## Introduction

When notified that I had been placed on the program for this period, and told that I would have fifteen minutes of time, almost immediately the question came to me, "If you knew this to be your last opportunity to speak for Christ, what would your message be?" And almost as promptly came the reply, "I would appeal to my brethren every where and especially of this Convention, to 'earnestly contend for the faith which was once delivered unto the saints'."

There may be more, but I desire briefly to mention three reasons why this should be done.

## I. The Opposition Was Never So Subtle Nor So Great

1. Under the guise of broadmindedness, efficiency and economy we are being asked to unite with every thing from the Boy Scouts to the Federation of Churches. All these union organizations contain teachings and objectionable features which no loyal Baptist can endorse. We need to remember that some things are too broad to have any strength, and so economical that they have no value, while efficiency experts and exponents are usually expert failures when measured by God's standard of efficiency which always puts Christ first. Truth is narrow, and keen as a razor's edge; efficiency spells faithfulness, and economy was never sold on the bargain counter.

2. Chautauqua lecturers and magazine editors, many of whom are strangers to grace, and ignorant of the basic teachings of the Bible, and who play to the galleries in order to hold their places, underwrite every religious union movement because it pays large dividends to their investments. Likewise many weak-kneed pastors and undenominational evangelists humbly bow at the same shrine for the sake of popularity and pelf. All these combined are a mighty force, and a foe worthy of our steel. There is no place so secluded that they do not enter, and the sun never sets on their devoted heads. They are co-extensive with civilization, and as vigilant in

search of victims as death and taxes. With the wealth at their command their power is limitless, and can be matched only by the martyr spirit of loyal followers of Jesus Christ.

3. What is true of these subtle enemies of "the faith", is true of another mighty foe. The Chautauqua lecturers and magazine editors have wealth plus platform and press; while modernists have wealth plus educational institutions. The lecturer and editor reach the people from one angle, and the teacher from another, so that between the two forces in favor of religious union the people of the whole civilized world are being reached, and will be largely won unless loyal Baptists bestir themselves as never before.

## II. Our Responsibilities Were Never So Appalling

In the face of the bald and stubborn facts already presented, the second great reason why we should "earnestly contend for the faith", is because our responsibilities were never so appalling.

1. What we do must be done quickly. "We shall not pass this way again". Ponder for a moment the probable number of years you yet have to work, then look back over the past, see how you have failed, then compare the past with the possible brief future for work, and you will see the imperative need of "contending for the faith" as never before. You will see the dangerous possibility of going to the judgment with hands comparatively empty staring you in the face. How appalling the thought!

2. Unless the redeemed of this generation give the gospel to the lost of this generation they will never get it. They are dying as rapidly as we are dying, and unless we give them the gospel we will be forced to meet them at the judgment, and hear the awful statement, "In as much as ye did it not", we are lost. "Nobody told me about Jesus".

It is glorious to think about the millennium when "the knowledge of the Lord shall cover the earth as the waters cover the sea", but what about the millions that are perishing annually while the millennial age is dawning? I fear their blood may be upon our hands because we have not "earnestly contended for the faith which was once delivered unto the saints".

3. Another reason why we should be diligent, and why our responsibilities are so appalling, is because Biblical orthodoxy is making her last stand in the South and with her back against the wall. This is but another way of saying that if the world ever gets the whole gospel, Southern Baptists must give it. To say that is to say, "Save the South or lose the world". If the South is saved it will be because Southern Baptists "earnestly contend for the faith".

4. The fact that the world is now as never before open for a whole gospel increases our responsibility. Under present conditions more than one half of the population of the world is more dependent upon Southern Baptists for the gospel than to any other evangelical denomination. When we remember that "neither is there any other name under heaven, that is given among men, wherein we must be saved", than the name of Jesus, and we have that knowledge, and more than half the population of the globe must get it correctly from us or not get it correctly at all, it should startle us into activity and faithfulness such as we have never yet experienced.

5. But above all that makes our responsibility for the propagation of the gospel so appalling is that God is beckoning us onward. He has opened the doors, he has blessed our labors, he has increased our numbers and our wealth, all of which challenges us to faithfulness as never before.

We hear a great deal said about trusting God. We need to reverse that at least for awhile and ask if God can trust us? He has given us great opportunities; will we prove faithful that our opportunities may yet be increased? Or, shall we fail to be true to God and his Cause and

thus fail to give the gospel to the world and perish with dry rot at home? "To whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more". Luke 12:48. May God help us to be faithful!

## III. Our Opportunities Were Never So Great

As applied by what has already been said, the third great reason why we should "earnestly contend for the faith" is because our opportunities were never so great.

1. We have the men. There was a time when Baptists were a "feeble folk", because of our numerical weakness. That is no longer true. We rank well so far as numbers are concerned. We may be "peculiar people", and we are; but we have increased in numbers to that extent that our name is popular, and our popularity is becoming a curse to us. "Woe unto you", said Jesus, "when all men speak well of you".

2. We have the education. There was a time when Baptist ignorance was a reproach to us, and I am afraid at one time hindered the Cause of Christ. But not so now. Today as a whole our people compare favorably in an educational way with any evangelical denomination, while we have in our ranks as great scholars in all lines of knowledge as the world has ever produced; and our educational institutions are second to none both in their standards of scholarship and executive administration.

3. We have the machinery. By "machinery" I mean effective co-operative organization. In the beginning of the 75-Million Campaign, it was charged that we could never put it over because we had no great visible earthly head or overlord who could speak and we would be forced to obey. But our local independence coupled with our loyalty to Christ, gives us the most effective machinery for kingdom purposes the world has ever seen.

4. We have the money. Once upon a time, Baptists were poor but pious. I fear that now we are wealthy, wayward and worldly. Today the tithe of Southern Baptists' annual income is more than one hundred fifty million dollars. That means we are financially able to have any local church equipment needed or wanted, and give the whole gospel to the whole world in this generation if we would be true to Christ and "earnestly contend for the faith" as we should.

Finally, we have the promise of a conquering Christ. Jesus said in effect, make disciples, baptize, teach, and lo I am with you. With that promise we cannot fail. But we can neither claim nor receive that promise unless we "earnestly contend for the faith which was once delivered unto the saints".

## Conclusion

"One thing thou lackest", said Jesus on one occasion. The same might be said of us today. But the one thing we lack is CONSECRATION. When we consecrate our lives and our substance to God as we should, then and then only will we be faithful as we should, and be given spiritual power such as this generation has never experienced.

## TEXAS BAPTISTS TO CONQUER DEBT AND CONSERVE INVESTMENTS

By J. M. Dawson

The recent Convention of Texas Baptists in San Antonio was marked by beautiful unity, exceptional purpose and unprecedented consecration. From the moment of the election of Ex-Governor Pat M. Neff as President until the concluding sermon by Dr. George W. Truett, the gathering gave evidence of a sense of responsibility and determination never excelled by these aggressive Baptists.

There were many high hours but the most significant was that in which the Convention voted to sustain the regular denominational budget for the current work and at the same



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time, through a special campaign, undertake to retire a debt of six million dollars against their ten colleges and six hospitals, which have total assets in excess of twelve millions. Dr. George W. Truett was chosen General Director of the Campaign which will be waged for two million dollars from January 15-March 15, 1927, payable March 15 and September 1, 1927, and a similar campaign waged each year thereafter on a like basis until the whole amount is retired. H. L. Kokernot, cattle-king and leading layman, was chosen Chairman of an Executive Committee of ten outstanding brethren and a special commission of one hundred or more. Dr. L. R. Scarborough was made State Organizer and the writer Director of Publicity. The President of the Convention, Ex-Governor Pat M. Neff, the General Secretary, Dr. F. S. Groner, Editor E. C. Routh, of the Baptist Standard and each departmental state secretary were made ex-officio members of the large committee which will have charge of the special campaign.

The spirit of heroism in this endeavor may be judged by the declaration of Dr. Truett that in addition to the tenth of his income to local and denominational current budgets he meant to give a fourth of his income toward the retirement of this debt. In this he has already been joined by hundreds of others. It is believed that some large gifts will be secured in the special campaign.

Finding that the interest item on this indebtedness was so large and that the inclusion of the principal and interest included in the annual budget would absorb practically all the budget subscriptions, the Baptists of Texas in an unparalleled spirit have determined to clean the slate and at the same time carry their full share in the current support of State Missions and Southwide causes. They covet the prayers and sympathetic good-will of the brotherhood everywhere. There are now 450,000 white Baptists in the great state of Texas; they have assets exceeding twelve million dollars in their institutions, and with hearty co-operation in laying themselves and their vast resources on God's altars they may bring in a new era for the Baptist Denomination within their borders.

### THURSDAY NIGT OF CONVENTION

If this were a Methodist meeting there would be lots of people lost; for they did not hold out faithful to the end. Many had gone home, but at night the local attendance swells the crowd.

Dr. O. O. Green of Hazlehurst led the worship, calling on Dr. T. W. Young to lead the prayer. II Cor. 5 and Eph. 6 were read. Special attention was called to the words, "I am an ambassador on behalf of Christ". Let us see to it that we truly represent him.

A duet was sung by Messrs. Spearman and Canzoneri... a song by the Mississippi Quartet; a solo by Brother Canzoneri; a solo by Mr. Spearman; and a song by the Negro Quartet from Jackson College.

The Nominating Committee reported the names of representatives in the associations to conduct stewardship institutes. A committee was appointed to compile and preserve historical data. Missionaries now on furlough were called to the platform. They were Mr. and Mrs. McCrea, J. G. Chastain, H. M. Harris, Geo. W. Leavell; and all former Mississippians now living in other states.

Dr. Price of the Fort Worth Seminary was given five minutes to speak for his school and spoke straight to the mark without waste of time. A resolution of thanks for all courtesies shown at Jackson was passed. B. E. Massey spoke a good word for the Baptist Bible Institute, fitting men and women for service and furnishing a field for practical work in the city. Dr. B. H. Lovelace spoke for the Louisville Seminary; expressing personal gratitude, denominational pride.

It was a quarter to nine when J. E. Byrd was

## Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

### COLLECTION ENVELOPES

We are giving below the prices on collection envelopes, and will be glad to fill your order for the amount needed. We can save you some money by ordering from us. The prices are as follows:

Standard White—Single, Monthly, per set in cartons.....	\$.06 1/2
Standard White—Duplex, Monthly, per set in cartons.....	.06 1/2
Standard White—Single, Semi-Monthly, per set in cartons.....	.10 1/2
Standard White—Duplex, Semi-Monthly, per set in cartons.....	.10 1/2
Standard White—Single, Weekly, per set in cartons.....	.11 1/2
Standard White—Duplex, Weekly, per set in cartons.....	.11 1/2

### IMPORTANT:

Please state the kind of envelopes you want when ordering. Order by set only, stating whether you want SINGLE or DUPLEX, MONTHLY, SEMI-MONTHLY, or WEEKLY.

Every  
Member  
Cavass  
Week  
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Let's  
Do  
Our  
Best!

### STATE CONVENTION TAKES ACTION

The recommendation that an Associational Organizer be selected for each Association was unanimously passed by the State Convention in its recent session. The brethren selected have an important work to do. They will have much to do with the success of all our cooperative work.

It will be the duty of the Associational Organizer to act as General Director in all of the cooperative work of his Association. He should group the churches in the Association, and select Group Leaders to assist him in promoting the Cooperative Program. The Group Leaders will likewise select some wide-awake layman in each church in his group with whom they can keep in touch. The Associational Organizer, the Group Leaders and the laymen selected will keep in

asked to introduce Dr. M. E. Dodd, the speaker of the evening. The speaker had come from California to answer this call. He acknowledged the obligation of Louisiana to Mississippi for the men that have come. His subject was "Baptists Outward Bound". His text, "Forgetting the things behind". A man is no account with his thoughts in the past. Another scripture text was "Ambassadors For Christ". A Pod of Peas was opened: (1) Preparation. This is made in our Baptist colleges. Very few workers come from any other place. We cannot separate Christian Education and Missionary Work. Christian Education is the Spirit of Christ operating in our intellectual forces. The Christian element is the color in Education. Much education is cultural paganism, materialism. If Christian Education costs more, consider what you get in return. Our leaders must come from the Christian schools.

(2) Provide for the ambassadors. Our churches are alone to be depended on to do this. The tithes and offerings are God's plan for doing it. In-

close contact and be thoroughly conversant with all that they are attempting to do in their efforts to promote in a finer way the Cooperative Program. Let it be understood that each church will exercise its rights and privileges in selecting those whom they wish to represent them in this cooperative movement; and also understand that it is the desire and purpose of these brethren to help them in a cooperative way only.

The General Organizer will direct in the Every Member Cavass through his assistants, and in cooperation with each of the churches. He will supply the proper information concerning the Every Member Cavass and the Cooperative Program to all the churches in the Association. He will assist each church in every way possible in the work we are all trying to do.

We are anxious to help the Organizer in this work. Let us know what you need in the way of tracts and any personal information we may be able to furnish. We are on the right road to success. ALL OF US WORKING TOGETHER AS CO-LABORERS WITH GOD WILL PROMOTE THE KINGDOM OF OUR GOD, AND HASTEN THE COMING OF OUR LORD JESUS CHRIST.

### UNSELFISH GIVERS

We are in the midst of the Every Member Cavass. All of our people are being asked to pledge the amount they wish to contribute to local church work and to the Cooperative Program for 1927.

We should keep two things in mind when we go to make our pledges: FIRST, We should remember the words of the Lord Jesus when he said, "It is more blessed to give than to receive". SECOND, We should make our pledges in view of the needs of all our work. Let us not forget that all of our denominational enterprises are in great need; pressed down with embarrassing debts, nad that we should, therefore, make our pledges to the Cooperative Program as large as possible. Let's cease spending four or five times as much on ourselves as we spend on others.

If our people will bear these two things in mind, and be governed by them, it will not be long before we shall climb to higher ground in the cooperative work. We are giving more than ever before, but we are somewhat selfish in our gifts. Let us make a more equitable distribution of our gifts. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich."

comes of \$10,000 have increased 500 per cent in the past ten years. We are well able. Our people are wasting their money on other than their own institutions. The tithe must be given to the church. There are over 1,200 tithers in the First Church, Shreveport.

(3) Baptist Ambassadors are prompted in their message. It is in the New Testament. The crucial thing in our religion is whether it is revealed or natural religion. There is no room for any denomination between Baptists and Catholics. These two hold all the tenets you can think of. Lloyd George said to a group of Baptist preachers: "The world's only hope is in the message you preach".

We were glad to have a chat with Evangelist E. E. Huntsberry of the Home Board as he passed through Friday on his way to Wallins, Ky., to assist Pastor G. Whitcomb Ellis in a meeting, assisted by his singer, B. B. Cox.



## W. M. U.

We have had a great Convention. Let us start into the New Fiscal Year with hearts set toward God and His Kingdom Work in a big way.

**NOTICE:** This office has no more Christmas cards on hand. Send direct to Birmingham Headquarters for them. We trust Mississippi women will make use of numbers of them; carrying out the spirit of the card, by making a sacrificial Gift with each card sent.

The first Mississippi Royal Ambassador Charter was issued to the Hugh McCormick Chapter of Union Church. This splendid Chapter in this great country church should surely be an example to the rest of us. Watch our boys grow! Since this time Sherman and West Point have ordered Charters.

There were many high peaks where the soul stood, sometimes enraptured, sometimes bowed low before the Lord, during the State Convention. To this scribe the heart message of our beloved Dr. George Leavell stands out pre-eminent. How happy we were when Mississippi Baptists pledged that he should go back to his own field and own work, at the end of the furlough.

### Our Week of Prayer for World-Wide Missions

When you read this page the Week of Prayer for World-Wide Missions will be drawing to a close. Doubtless you will have already given your offering. Beloved, did you give this time till "it hurt"? Did you see the missionaries at home from their fields looking to YOU for help to get them back to their Work?

It is the prayer of your Secretary that this Week's offerings may amount to at least \$25,000.00 in our State. If we have not done our BEST, it is not too late; let's add something to our offering, and send it in at once.

The women of Griffith Memorial Society are setting us a beautiful example during this Week of Prayer. For some years they have set aside the Fifth Monday as the day when a special offering should be given to their church building; and surely the gift has been needed there. This time they have let this gift go on their World-Wide offering; adding thereto the sum they felt they could give for this Cause. Surely they will reap a blessing.

The Executive Board of the B. W. M. U. will convene on Tuesday, Dec. 14th. Sisters, be much in prayer for your State Board.

As Christmas approaches, let us not forget the love gift for our aged ministers. Send to this office for the name of one of them and send the box of cheer that is so much appreciated.

The following note is copied from the Sunbeam leader at Holly Springs. This band was organized last June with eight members and it has grown to 45:

"In September, our Personal Service month, we went to see a sick man who has asthma awfully bad. We sang, prayed and repeated memory verses. We always pray for him each week and he is better. He told us how much he enjoyed our coming and wanted us to come back. Then we went to see another one and carried him fruit and sang praises and we pray for him each week that he might be led to Christ in some way. We sent Brother and Mrs. Wesson 23 post cards. He is an old pastor and we all love him so. He wrote us words couldn't express how much they appreciated them. We didn't start with our tithing offerings until the latter part of July but we now have \$3.45 in the treasury."

Sunbeam Leaders, do not fail to teach Personal

Service and Tithing. By so doing you are following the principles of Jesus.

### Suggested Leaflets—Supplement to Program December—China's Spiritual Awakening

	Cents
A Camouflaged Prescription.....	4
A Country Trip in China.....	3
Evangelism in China.....	3
The Chinese Country Day School Speaks.....	4
The Wicked Wing Lu.....	3
Two Sunny Hearts.....	4
What My Becky Thinks About the Chinese.....	4
The Other Half of the Christmas Message.....	2

### Christmas Playlets and Pageants

	Cents
A Dramatized Pageant of the Birth of Christ (Young People).....	10
Babies of Everyland (Women and Many Children).....	15
Christmas at a Mission Station in China (Adults and G. A.).....	10
The Christmas Candle (Four Adults, Four Children, Large Chorus).....	25
The Sure Thread of Prophecy (Adults, Two Children, Chorus).....	10
When the Christmas Star Shone (Boys and girls).....	6

### Enameled Tither's Pin

New and very attractive development of the same design formerly finished in all gilt is now ready. The enamel is dark blue while the lettering and cornucopia are gilt. Price of this pin is 35c. The 25c style has been discontinued.

Order all of the above from:

W. M. U. Literature Department,  
1111 Age-Herald Bldg.,  
Birmingham, Ala.

### As The Widow Of Old Una Roberts Lawrence

It was the week of the Lottie Moon Christmas Offering last year. Into every church of the Southland had gone the appeal of the Foreign Mission Board in its great emergency. The thrill of sacrifice had touched the hearts of the women of the South.

Even out to the little Indian church on the Otoe Reservation was the call heard and one cold, windy afternoon of that week there gathered in the little church, the faithful members of the Woman's Missionary Society for the Lottie Moon Christmas Offering program.

Some of them were young women, graduates of the splendid Indian Schools, and some were grandmothers,—Indian women of a past generation in years, but of an age ago in their customs and habits. For there is a great chasm between the Indian of the old days and the Indian of this new day, a chasm that is bridged successfully only by the religion of Jesus Christ.

The program was very simple. Some songs in the Otoe language were followed by the scripture study for the afternoon and prayer. There was a bit of restlessness among some of the older women. One old grandmother had brought with her the money she had carefully saved up for Christmas presents for her grandchildren, and she was anxious to get to the stores down town. Five dollars in silver was closely clasped in one hand in the pocket of her skirt. The Otoe Indians are poor and to this grandmother five dollars was a treasure indeed. It was all she had.

The program went on with the reading of the appeal of the Foreign Mission Board and other parts given chiefly by the younger women. The old grandmother listened respectfully but without any thought that any of these matters were for her personal consideration. It was just a program.

Then Mrs. M. B. Hurt, the wife of the Home Board missionary, began to tell simply and sincerely the story of the life of Lottie Moon, a young woman interpreting in the musical Otoe

language. There was a stir in the little group of Indian women. Here was something real, something anyone could understand, for it was life and sacrifice and achievement in the telling of the story of Jesus to people who had never heard it. The story went on to its close. The interpreter's voice with its sympathetic accent ceased. The story had explained why the call had been issued for these Indian women to come from their homes over the Reservation to the little Baptist Church on this particular afternoon. More appealingly than even the appealing letter from the Foreign Board had it called to the hearts of these Indian women for sacrificial giving—for had not Lottie Moon given her life to carry the story of Jesus to people who knew not Him, even as once the Otoes did not know!

Quite simply Mrs. Hurt led the offering with her own gift. As she sat down someone touched her shoulder and from the seat behind came the voice of the Indian grandmother. She had risen to her feet and everyone heard her words.

"I have just five dollars for Christmas. I give it all to this offering. If she could spend her life to tell the heathen about Jesus I can't bear to spend this for something no good".

Into Mrs. Hurt's hand there dropped five silver dollars. Out of her poverty she had given her all.

So did this Indian woman, who in her own life illustrated the power of the Lord Jesus Christ to transform a heathen heart, rise to supreme heights in Christian giving. So did a little group of women in a Home Mission Church on the Otoe Reservation catch step with the women of the Southland in the business of taking the gospel to the whole world. More than that, for such a scene is like only unto one that was enacted in the temple one day when the Master sat over the treasury and out of the throng who gave of their plenty he marked a poor widow as the example of Christian giving for all time. Shall we, who have so much more than this dear Indian grandmother, let her enter into the favored fellowship alone?

### COMMITTEES OF CONVENTION

The following were appointed on Standing Committees by the recent State Convention in Jackson:

Committee on Social Service: J. C. Richardson, H. L. Whitfield, J. N. Miller, R. S. Curry, Mrs. H. N. Alexander, T. J. Bailey, Dr. Earl McConnaha, W. A. Greene, and G. C. Hodge.

Committee on Aged Ministers: T. J. Bailey, D. W. Waters, and Tom Tomlinson.

Committee on Order of Business: P. I. Lipsey, R. B. Gunter, A. J. Wilds, C. E. Welch, Bryan Simmons, and J. E. Byrd.

Executive Committee of Laymen's Movement: O. B. Taylor, J. C. Rhymes, W. E. Holcomb, and J. E. Sweaney.

We live in deeds, not years, in thoughts, not breaths, in feelings, not in figures on a dial. We should count time by heart throbs; he most lives who thinks most, feels the noblest, acts the best. —P. C. Bailey.

When we look into the long avenues of the future and see the good there is for each one of us to do, we realize after all what a beautiful thing it is to work, and to live, and be happy. —Robert Louis Stevenson.

The ideal life is in our blood and never will be still. Sad will be the day for any man when he becomes contented with the thoughts he is thinking and the deeds he is doing,—where there is no forever beating at the doors of his soul some great desire to do something larger, which he knows that he was meant and made to do. —Phillips Brooks.

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## B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

### IMMANUEL, HATTIESBURG

Last Friday night, Nov. 19, 1926, a most enjoyable social was given for our B. Y. P. U. It was in the annex of the church, and was largely attended by guests and members. Everything was warm and comfortable and there was nothing preventing us having a good time.

The success of the social is due to Miss Julia Toy Johnson, wonderful daughter of Dr. and Mrs. J. L. Johnson, of the Woman's College. She had charge of the games and fun. Her splendid personality and the charming manner in which she directed each game won the approval of everyone. There was not a dull moment during the entire evening. Each member contributed to the success of the social as a whole.

That feeling of friendliness and good will dominated the evening from beginning to end. We need more meetings like this to fully appreciate life and mixing with each other in a good clean atmosphere of fun and pleasure creating a desire for the best things in life that count most in a life of happiness. The longing for happiness that everyone strives for and tries to obtain are gotten by the spirit that prevailed during our meeting, good wholesome fun in a good wholesome way coated with unselfishness in trying to best help our fellowman in the struggle of life.

Those enjoying the evening were: Guests—Miss Annie Bell Miller, Merion Finney, Emma Finney, Helen Flynt, Mr. Lewis Barwick, James Wright, W. A. Ruger, Flint Lewis, and Mr. Baker. The members were—Brother W. S. Allen, Pastor, Miss Julia Toy Johnson, Jacqueline Johnson, Louise Cleveland, President, Jennie McRae, Frances Wilkinson, Ethel Vandagriff, Dorris Smith, and Mr. Hulon Cleveland, Marion Cole, Wilbur McKee, Winston Jones, W. C. Shipp, Eugene McKinley, and Garland McInnis.

Respectfully yours,  
—Garland McInnis,  
Corresponding Secretary.

### ADDRESS OF W. E. FARR At Dedication of Mississippi College Hospital

Jesus went about doing good and healing all manner of diseases.

It is one hundred years ago since Mississippi College was born. In this checkered century it has achieved results which, considering all the difficulties of the situation, form a just occasion for wonder and rejoicing. A truly great institution of learning cannot be created in a short time—it must grow; must gradually form its atmosphere, gather its associations, hand down its honored names and inspiring

traditions. Our beloved "Dutchie," more closely connected than any other with this institution, is only one of many noble men who have spent their strength in advancing its usefulness and building up its reputation. The noblest legacy they have left us is this: That the very genius of the place is WORK. No professor nor student of susceptible soul can establish himself here without feeling that there breathes through all the air this spirit of work—a noble range for knowing and teaching.

This is the power and the glory of the institution which boasts so many illustrious names among its Visitors, its Faculty and its Alumni.

It is pleasant to see so many of our number in high places here, of instruction and of control. It is cheering to hope that zeal tempered with prudence, and the spirit of progress chastened by conservatism, are to render truly illustrious this dynasty of the Alumni.

But it is in the power of us all so to cherish the spirit of letters, so to prove the value of the training here received, that this noble Institution, which made us proud and happy in younger years by the bestowal of her unrivalled honors, may, at least to some extent, receive honor in return from the achievements of our ripened manhood and our advancing age.

But a new generation is arising that knew not the founders of this institution. And gratefully recognizing the benefits received from our own early training, we cannot but desire that others may enjoy yet more abundant privileges. We look with pride upon these younger brothers who fill now the places that once were ours, and far from feeling any jealousy of their perhaps superior attainments, far from cherishing any aristocratic notion of rights of primogeniture in education, we can heartily wish that, as is won't to happen in this democratic and growing country, our cherishing mother may be able to provide even better advantages for her younger sons.

We have built dormitories, Science Hall, Library, Gymnasium and church to give them advantages educationally and spiritually, but one thing we lacked—a place to care for the sick, and how happy we are on the occasion of this great celebration that the First Baptist Church of Grenada made it possible for us to dedicate this hospital building for the Glory of God and the benefit of the sick of Mississippi College in the years to come, and may the Lord bless all who may come within its walls and send them out as messengers of light in the world. May He also graciously bless all those who have contributed to the building of

this institution, which is one of the most beautiful and up to date hospitals to be found upon any campus of any College in all our beloved Southland.

—W. E. Farr.

### "FOR THE JOY OF THE LORD IS YOUR STRENGTH" (Nehemiah 8:10)

When he said unto them, "Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared; for this day is holy unto our Lord, neither be ye sorry, for the joy of the Lord is your strength". These words were spoken to the Jews of the captivity after their return from Babylon when they had gathered together for Ezra, the priest and scribe, to read the Book of the law of Moses, which the Lord had commanded to Israel. And Ezra, the priest, brought the law before the people, both of men and women, and all that could hear with understanding. And the ears of all the people were attentive unto the Book of the law. And Ezra blessed the Lord, the great God. And all the people answered, "Amen, Amen", with lifting up their hands; and they bowed their heads, and worshipped the Lord with their faces to the ground. And Nehemiah, the governor, and Ezra, the priest, and Levites said unto all the people, "This day is holy unto the Lord, your God; mourn not, nor weep", for all the people wept when they heard the words of the law. Then Ezra spoke the words quoted at the beginning. And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them. They had gone back to Jerusalem to build and

restore the temple worship. And they made a covenant to charge themselves yearly, with the third part of a shekel for the service of the house of their God; and for all the work of the temple. And they cast lots among the priests, the Levites, and the people for the wood offering to bring it into the house of the Lord to burn the offerings. They tithed everything, and if we followed their example and tithed all we make we would be blessed, and could pay off the debt on our mission boards; then we could eat the fat, and drink the sweets, and if not that, "the joy of the Lord would be our strength".

Oh! if we could be educated to give to the Lord's cause just for the joy of feeling we are giving it to Christ. The rich cannot tithe like the poor, for suppose a man has \$900,000, the tenth would be \$90,000. The sum would look appalling to him, and it would be hard to give it up, because he could not see he was laying up treasure in heaven by giving it to Christ for his cause. On the other hand the poor tithes his hundred, not hundreds, and is filled with joy that he can give even so little, which according to the words of Christ is even more than the millionaire because he has so much left. James says, "Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days". And the Bible teaches us that they who preach the gospel shall live of the gospel.

—(Mrs.) Ellie J. Wilbourn.

"Can you imagine anyone going to bed with his shoes on?"

"Who does that?"

"My horse."—The American Boy.

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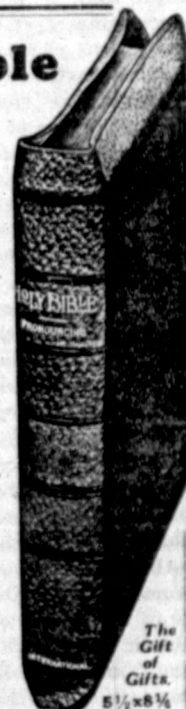
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## Sunday School Department

### SUNDAY SCHOOL LESSON

Dec. 6, 1926

R. A. Yenable

Ruth and Naomi—Ruth 1:14-22.

**Introduction:** The Book gives the world one of the most beautiful stories to be found in all literature. It does not find its value alone in its beauty, but the constant references to the customs and habits of the Israelitish people of the times adds greatly to its interest, value and instructiveness. It relates a historical episode occurring in the fortune of one of the families of the tribe of Judah during that stormy period of Israel's history in the days of the Judges. A time when idolatry was rampant, and foreign and predatory invasions were ever recurrent, when corruption, conflict, carnage, famine, terror and death held high carnival throughout the land. Within the lurid, gruesome conditions of greed and hate, religious frenzy, seething corruption, distress and despair, the beautiful story of Ruth finds a place. The contrast between this story and its historical background is like an oasis in the desert, or a silent retreat of safety in the midst of a raging storm. In this little historic drama appear four men and three women, Elimelech, his two sons, and Boaz, of the tribe of Judah, a prince among men, an Israelite indeed. The three women, Naomi and her two Moabish daughters-in-law, Orpah and Ruth. There is nothing worthy of special remark, of Elimelech or of his two sons. They all doubtless were loyal sons of Israel's God, as the circumstances of the story show no indications of wavering in their religious conviction. Elimelech is represented as leaving Bethlehem Judah because of the famine in the land, and the inference is that his migration to Moab was prompted by the consideration of a livelihood for himself and his family. His motive was purely temporal and not religious. Of his sons, all we know is that they married Moabish women and shortly afterwards died leaving no children. That they were loyal in their devotion to Jehovah, we may infer, since their wives forsook the worship of the god of the Moabites, Chemosh, and adopted the God of their husbands. Of the God of Israel they became devout worshippers. After the death of Elimelech and his two sons, the three women, Naomi, Orpah and Ruth occupy the center of the story; soon Orpah disappears from the scene, and Naomi and Ruth remain. Toward the end of the story Boaz comes within the sweep of our horizon, and as a leading protagonist carries the drama to a climax, commanding the admiration of the readers of the Book of Ruth through all the centuries. Through his part he added the name of Ruth, the Moabites, to the genealogical family of David the

King of Israel, and of Christ, the incarnation of God, the Saviour of men, and the King of the ages, the Lord of all creation, and of the whole moral and spiritual realm forevermore.

1. Our lesson invites us to witness one of the scenes of this paragon of dramatic perfection, so sublime in its conception, so stately and yet so simple in its movements, so instructive in unfolding the providential purpose of God. As we behold this scene, we are inspired with the scene of pathos, admiration and gratitude for the movement of God in the affairs of men. Amid the darkest hours the light of heaven shines somewhere, and above the din and noise of earth the voice of God is heard and the hand of God is seen, leading along the high levels of truth and righteousness his chosen ones.

"And they lifted up their voice and wept again; and Orpah kissed her mother-in-law, and departed, but Ruth clave unto her. And she said, Behold thy sister-in-law is gone back unto her people and unto her God; return thou after thy sister-in-law." (Verses 14-15.) Pathetic is this scene of three widows in tears. Time had played hard with them. Naomi bereft of her husband and her two sons comes before us dismantled; all that was hers is now gone forever. A stranger in a strange land, among an alien people, another blow awaits her. She must return to her own people, or perish. The only tie that binds her to the past must now be broken. Her solace and her comfort, the only objects of her tenderest affections were Orpah and Ruth. But she cannot be selfish, too well does she love them to ask them in their young life to sacrifice all to her desolation and her love. Her great magnanimity of heart forbade her asking so great a sacrifice. She advised them to return to their own home and people. The decision is with them, and the decisive hour has come. With hearts rent with sorrow they lift their voice in tears. Orpah, whose impulsive and shallow nature, cast her decision to return to her people and her pagan god sealed her decision. Orpah has played her part and goes away, assigning her name to oblivion, and her future to conjecture. Poor thing, sincere, shallow and impulsive, too honest to deceive and too weak to be stable. Possessed of many splendid qualities of head and heart, but Orpah was lacking in those finest and deepest excellencies which in the fire of great trials crystalize into the highest type of human character. But Ruth decides the other way. Loyalty to her love for Naomi, and the God of Israel whom she has chosen as the object of her trust and her devotion, guided her in her decision. Orpah kissed her mother-in-law goodbye forever, "but

Ruth clave unto her". Her decision was final. The advice of Naomi and the example of Orpah availed nothing. The language of her mother-in-law, "Behold thy sister-in-law has gone back to her people and to her god; return thou after thy sister", fell upon deaf ears and a purpose formed and cherished through all the coming years. Ruth was walking by faith and not by sight. The long journey to Bethlehem, an unknown future, a lot among strangers, the leaving of her people and native land, and the care of her old heart-broken mother-in-law did not deter her in her noble choice. The entreaty of Naomi was met with words so beautiful and impressive as to be adopted as an expression of the deepest love, and tenderest affection of which the human heart is capable, as constant as life itself, defying whatever fortune may betide, pausing only at death.

2. "And Ruth said, Entreat me not to leave thee, and return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest will I die, and there shall I be buried; Jehovah do so to me, and more also, if aught but death part thee and me. And when she saw that she was steadfastly minded to go with her, she left off speaking unto her." (Verses 16-18.) The charm of this language grips us. It is the expression of the richness of a great heart, rising above the untoward circumstances of life. It is the cry of a soul in the darkness, pressing forward with unclouded vision, under the leadership of the finest sentiment of loyalty, sympathy and love. It is the language of an unceasing devotion to the memory of her beloved dead, to Naomi, and to her newly chosen God, Jehovah, the God of Israel. It clothes the common relations of life with sanctity and transforms the duties of life into privileges and the adversities of life into "stepping stones to higher things". In Ruth's language we find her portrait. The lineaments of her character are given in colors deep and rich and abiding; a flawless model to be studied and imitated. She is the choicest flower, found in the barren waste of an age, cursed by sin, corruption, cruelty, perfidy and death; a fragrant flower, an amaranth of Jehovah's planting, and luxuriant under the smile of his grace, whose beauty and fragrance have been wafted across the centuries, and her unselfishness, lift her to the highest heights of human excellencies, and crown her queen of all human virtues.

3. The long, toilsome journey of more than a half of a hundred miles from the land of Moab to Bethlehem, and the sequel of their arrival are the refrain of a story of blighted hopes, suffering and sorrows, which only time could assuage. The wounds of Naomi are so deep and her sorrow so pungent, and her condition so pathetic as to center attention upon her for a time. "So they two went until they came to

Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and the women said, Is this Naomi? And she said unto them, Call me not Naomi, call me Mara, for the Almighty hath dealt very bitterly with me." (Verses 19-20.) The Sweet one, Naomi, has now become the Bitter one. The return of a fellow-town's woman, after years of absence accompanied by a young Moabite woman, would create a widespread interest. But how disappointing to old friends to meet Naomi, broken in body, dismantled in mind, crushed in spirit. She was past the recognition of her old friends and acquaintances. The merest shadow of her former self. The sweetness and joy of her life had been pressed out, only bitterness and sorrow now remained as her lot. She had not only lost her beauty and her sweetness, but she would repudiate her name, Naomi, the symbol of her former self, and take the name Mara, symbol of bitterness. More pathetic still she had been swept by the tide of sorrow and affliction from the solid foundation of faith in the goodness and benevolence of God. She could chide God as dealing bitterly with her. The loss of faith in God as the All-wise and All-good one is to open the gateway of bitterness and unhappiness. Learn how to get good out of the sufferings and sorrows of life.

### PROGRAM WORKERS' CONFERENCE

Fellowship Baptist Church,  
Bellevue  
Friday, Dec. 3, 1926

#### Morning

- 9:45 Devotional—Rev. B. W. Crowson.
- 10:00 Tithing, A Christian Obligation—Rev. J. W. Hicks.
- 10:30 The Seven Voices Calling to Mississippi Baptists—Rev. J. B. Middleton.
- 11:00 Sermon—Rev. H. G. West-Ackerman.
- 12:00 Dinner.

#### Afternoon

- 1:15 The Response of the Churches to the Call of the Causes—Rev. Sidney Carter.
- 1:45 The Budget, the New Testament Plan of Financing the Churches—Rev. J. M. Spikes.
- 2:15 How Our Church Put On the Every-Member Canvass—Bro. P. W. Mooreland.
- 2:35 The Work and Worth of a Good Church Treasurer in Making the Budget a Success—Bro. O. C. Leigh.
- 3:00 Organization: Miscellaneous Business.
- 3:15 Adjourn.

—Program Committee.

Jimmy, spending the night with George, tumbled into bed without saying his prayers, while George knelt and said his prayers earnestly. "I don't ever say any prayers at home," boasted Jimmy. "Well, you better say them here, because this is a folding bed," said George.



(Continued from page 3)

It is my own humble conviction that we, in both our local church and denominational programs, are playing up the by-products of Christianity rather than the main, fundamentally essential product. Our attention is being turned to post-regeneration development of the Christians and of society rather than the pre-regeneration effort to seek and to save the sinner. That the former is important, no one will deny; but that the latter is all-important, all must agree.

As yet a very small fraction of the human race has been evangelized, in fact, a most negligible number in comparison with the great un-evangelized multitudes of earth. In our own Christian America less than half the population are even nominal Christians, counting Catholics and Protestants. Out in China there are only 400,000 evangelical Christians in a population of more than 400,000,000 of heathen. Similar facts are found of conditions in other lands. In view of such facts, it seems to me that the time is not only not ripe to lessen our evangelistic efforts in favor of some other forms of Christian activity, but rather that we should double and redouble such effort both at home and abroad.

I go further, and even dare to say, that Southern Baptists, along with other evangelicals, are growing less evangelistic year by year. This has especially been true of the trend of recent years. To substantiate this statement I call attention to the following tale-telling facts: There is less of the old-time conviction for sin among the lost in our churches today—not less sin to be convicted of, God knows, but less conviction and sorrow for sin. This is an enlightening commentary on the character of the preaching we are having in our churches and the evangelistic methods they employ.

There is a much milder picture, in the minds of both the Christians and the lost, of the tragic condition of the sinner than there was a few years ago. To be without God and without hope in the world does not seem so bad as it once seemed. There is less of pain in the hearts of the Christians over the condition of the lost than there once was. Much of our preaching and teaching has little of the call to repentance in it. Few sinners are found in attendance upon the services of our churches, even during our revival meeting campaigns. Worldliness is rampant in our churches and the love of pleasure has largely replaced the love of prayer among our people. These conditions do not obtain among Christians when the evangelistic fires are kept burning brightly.

The reasons for this decline in soul-winning fervor are not far to seek. We have too much of the chamber of commerce methods in "putting over" our church programs and too little dependence upon the demonstration and power of the Holy Spirit. Our hope of success in our church and denominational work has been anchored too much

to the wisdom of men and too little to the power of God. Human mechanics have superseded divine dynamics. Our churches have required of their pastors that they be skillful manipulators of organizations rather than Spirit-endowed messengers of the oracles of God; they have insisted that they be successful administrators of finance rather than strong advocates of the faith. There is too much of the clang of silver in our emphasis. Not too much silver, for God knows we need and could use much more than we are giving,—but too much of the clang of silver.

Every financial campaign that comes along, of the local church, of the denomination, or of some independent institution of the denomination, looks to the pastors for their success. The man of God who feels divinely called to preach the gospel, to give much time to the study of the Word and to prayer, to visit the sick, to comfort the sorrowing, to heal the broken-hearted, to strengthen the weak, to bind up the wounds of the crippled and the lame, and, above all, to lead the poor, blind, groping sinners all around him to know the Savior, finds his time and energies consumed in meeting committees, doctoring his organizations, studying and planning the finances of the church, organizing his people for financial campaigns, attending various and ever increasing conferences, rallies and conventions, answering letters, etc., etc.

And added to that, every agency that seeks through him financial support points the half-accusing, half-warning index finger at him and tells him that he is the "Key to the situation." Thus our pastors, by the force of conditions, have been made the business managers of the churches rather than pastors and ministers of the gospel. This accounts largely for the fact that we have few really great preachers among us today.

Back in the early days of the Apostolic church a financial problem developed in the church which was requiring entirely too much of the preachers' time. Whereupon the Holy Spirit instructed the congregation to get some laymen to look after that problem, and gave the people to understand that the preachers must be relieved of this burden that they might devote their whole time to the ministry of the word and to prayer. This was done. With what result? There was a perennial revival among the people, souls were saved in large numbers, a mighty demonstration of the presence and the power of the Spirit was seen and felt among the people and, not strange to say, the people poured their money on God's altar, many giving all they had, until the financial problem was solved. If we would, today, get back to the New Testament way of doing things we would not have to be always begging our people to give to this, that or the other need of the Kingdom. The people, as of old, would gladly bring their treasures to the treasury of the Lord, regarding "naught that they have as belonging

to them."

The laymen in our churches must "quit themselves like men", and, like true servants of Jesus Christ, must take the financial burdens of the churches off the hearts of their pastors. There is a gospel of money which it is the duty of the pastor to preach along with all other gospel truths, but the people must do the repenting and the paying and the taking care of the payments. When our laymen come back to the Apostolic idea of a layman's responsibility in financing the Kingdom every interest of our churches and denomination will be amply provided for.

What effect will a real evangelistic program have on the churches and the denomination?

First. It will cause the heart of the church to beat in unison with the heart of Christ. Strike the clear, evangelistic note and instantly the ears of Christians will prick up and their faces will grow serious with a new light. At the Student Conference in Birmingham a few weeks ago that fact was clearly demonstrated. There were 1,800 students there from 152 colleges and universities in the South—serious, reverent, purposeful young people, redeemed by the blood of the Lamb. When a speaker sounded the evangelistic note there was instant attention. How rapt was their attention when Miss Mary Sharp, missionary to the tribe of Indians of which she is a half-breed, related her story of personal soul-winning among her red-skinned relatives. Nothing will so fire the hearts of Christ's followers as the passion that broke the heart of the Christ.

Second. It will clear the churches of modernism and protect them from the encroachment of all modernistic beliefs. The gist of modernism, interpreting it from the standpoint of the effect it has on the churches and individuals embracing it, is, in a word, non-evangelism. Modernism makes no place for evangelism in its system. Modernism and evangelism cannot abide under the same roof. When one comes in the other goes out. One or the other must go—they cannot dwell in peace together. Keep your churches warmly evangelistic and you administer a sure antidote to modernism. On the other hand, let a church neglect its soul-winning and, by that token, it will invite modernism into its body and become an easy victim of its deadly poison.

A non-evangelistic ministry, a non-evangelistic church, is, to all intents and purposes, modernistic. Keeping the fires of evangelism burning in our churches is a far better safeguard to Baptist orthodoxy than adopting confessions of faith, however water-tight, air-tight and hide-bound such confessions of faith may be.

Third. It will heal our churches of their factions and doctrinal schisms. The early church, when it gave itself to aggressive soul-winning found that they were "together and of one accord", and they "continued in the Apostles doctrine, and in fellowship and in the breaking

of bread and in prayers." People engaged in soul-winning have little trouble with doctrinal and personal differences. That is why the different evangelical denominations can work together better in a soul-winning campaign than in other co-operative efforts.

Fourth. It will drive worldliness out of our churches. That we have a great deal of worldliness in our churches today, no one can deny. A generation ago a great man made this statement: "I looked in the world and saw the church; I looked in the church and saw the world." If that was true then, how much truer is it now?

Let our people undertake a vigorous, personal soul-winning program, and they will soon discover that "they must be clean who bear the vessels of the Lord." It takes a crucified life to present a crucified Lord. It was not until David was forgiven of his sins, was cleansed in heart and righted in spirit, and was able to rejoice in God's salvation that he said, "then will I teach transgressors thy ways and sinners shall be converted unto thee."

Fifth. It will throw the preacher and the people on divine resources for help. Other campaigns may be successfully waged, apparently, by human wisdom and strength; not a soul-winning campaign. I believe in pastors' holding many of their own meetings—not all of them, but many of them. Nothing so develops in them and their people a reliance upon God. I have had many experiences that bear out the truth of that statement.

Sixth. It will bring back into our religion the emotional element, which is so much needed and so sadly lacking in our churches today. I believe in a heart-felt religion. It takes that to supply in us an abounding joy and a conquering hope. Heart-felt religion will be revived in our people when they get busy in their effort to pass it on to others.

A few weeks ago we began a special soul-winning campaign in my church, conducted entirely by our own people. I did the preaching, the people did the singing and in many ways co-operated. The meeting closed on Wednesday. The Sunday following I was to be away. I asked the laymen to take charge of the preaching services, and asked that an appeal to the lost be made and an opportunity given to join the church. When I returned on Monday following I found a group of men and women radiantly happy. Why? In their appeal to the lost on Sunday six had accepted Christ and two others came into church by letter. I was happy, too.

Seventh. It will supply in the people a sufficient motive to inspire them to do their best in their responses to the needs of the Kingdom.

Some motives are worthy, but not sufficient. We may ask our people to respond to the support of God's causes through denominational or church loyalty. That is a worthy motive and will elicit some response, but it is not a sufficient motive. We

(Continued on page 15)



## BLUE MOUNTAIN COLLEGE NOTES

### Home From Birmingham!

Would you feel that your trip to Birmingham was worth-while if because of your reports a youngster should exclaim, "Mother, I wish I might have gone to Birmingham so that I could have seen Jesus too". Such was a remark made by the four year old son of one of our professors. The thirty-four representatives, whose influence is felt to the utmost corners of our campus, are today representing Christ's minority on Blue Mountain College campus.

### Miss Louise Foreman's Visit Nov. 8-13

If you crave still another experience to deepen your spiritual life, to transform your campus, send Miss Louise Foreman a telegram immediately, inviting her to spend a week with you. The result of her visit to our campus is inestimable. Her chapel talks and daily group discussions gave us a firmer hold on God and on ourselves. Because of the personal contact with such a lovable personality, sterling character, and consecrated young woman as Miss Foreman we rejoice. We covet her return.

### How Week! Nov. 23-27

We have been learning the How of Christian service this week. The How of Daily Vacation Bible School!

In a most efficient way Dr. Homer L. Grice has made many recruits for fostering Daily Vacation Bible School work for the ensuing Summer. We are grateful for his influence and fellowship with us.

### The How of Making America Christian!

Dear Miss Leachman! To know her is to love her. How she stirred our hearts with her messages! May God help us as young women to give our lives as completely into His service as Miss Leachman is doing, and may He continue to use her as a mighty force in His great kingdom plan.

### The How of the Junior Department of the Sunday School!

Not one of our workers endeared herself to us more, or gave us more vital instruction than did Miss Margaret Frost. Our knowledge and love for Juniors has been greatly increased because of Miss Frost's visit. We welcome her back to Blue Mountain.

### The How of Poster Making!

How we thank M. S. C. W. for having lent Miss Mary Frances Johnson to us this week! Take a peep into our Religious Art Gallery, and see for yourself the result of Miss Johnson's work among us. We congratulate M. S. C. W. in having such a devout and capable young woman as Student Secretary.

### The How of Practical Daily Living!

What could thrill our hearts more than to know that Dr. John L. Hill is to return to us again in April! His messages have given us a new lease on life. "The Master calleth for thee" rings in our hearts today

as an echo from Dr. Hill. His very presence elevates our thoughts and speaks this message to our hearts, "Young women, come up higher".

### B. Y. P. U.

Our six standard B. Y. P. U.'s with an enrollment of ninety-eight per cent of our students is an expression of the Christian service we strive to render and the Christian training for which we seek. Under the direction of Estelle McCool the work is constantly becoming better each week. Our Methodist girls have a wonderful Epworth League through which they work.

### Y. W. A.

Burma Sansing is just what we need as a Y. W. A. Director, because under her leadership we have nine Y. W. A. circles meeting each Wednesday night with an enrollment of one hundred ninety-nine. As a Thanksgiving offering our Y. W. A. sent to the Old Ladies' Home a box valued at eighteen dollars seventy-five cents and one to the Orphans' Home valued at twelve dollars twenty-five cents. Watch us grow!

### DENYING THE LORD

In the second epistle of Peter we find: "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord", (II Peter 2:1). Well, they have arrived! Who are they? They are known as modernists. They deny the deity of Jesus. They deny that He was born of a virgin. They deny that His body was raised from the dead. They deny that He suffered punishment for our sins. They deny the efficacy of His atoning blood. So, what do they leave of Him? Only a good man and a great teacher. But even at that, they discredit His teaching and would have us believe that He shared the ignorance of the people of His day. And they even go further than that and deny the accuracy of scripture that Jesus referred to.

Only recently at the Ontario and Quebec Convention of Baptists, held in the city of Toronto, Canada, Prof. Marshall, a teacher in the McMaster University, publicly stated in a debate before the convention that he didn't believe that such a man as Jonah ever lived and was swallowed by a whale and preached in the city of Nineveh, (holding the allegorical view of the book of Jonah), notwithstanding the fact that Jesus said that such a man did live, and that he was three days and three nights in the whale's belly, and that he did preach in a city, Nineveh by name. But just as Peter said: "That many shall follow their pernicious ways", even so, the convention by a large majority voted to retain Prof. Marshall on the staff. And so with all these things, we have a complete fulfillment of the prophecy of Peter. These false teachers which smile when you call them modernists are the most deceitful set on the face of the earth. They do not get into the pulpit and boldly deny Christ.

Oh, no, when they preach they keep all these denials in the background. They speak of Jesus as "the divine one", meaning that He was divine in the same sense that other men are divine. They will say that "He died for us", meaning that His death was a martyr's death, and that He died for the same cause for which other martyrs have died. They speak much about "the spirit of Christ" in men; not meaning "the Holy Spirit", but meaning that amiable spirit which makes men tolerant. In fact, they preach such beautiful sermons that they deceive the world into believing that they are not only Christians, but the very best sort of Christians. But notice, Peter did not say that they would boldly make these denials of the Lord, but they would privily bring in their damnable heresies. And so they do. It is in the private class rooms, taking the advantage of the undeveloped minds of the students, that they make these bold denials. But while they are deceiving the world, they are not deceiving true believers, for we know them. Notice what the Apostle Paul says in his second letter to Timothy: "This KNOW also, that in the last days perilous times shall come". (But our modern post-millennial advocates are trying to get us to believe that the world is getting better, and that good times shall come in the last days.) And then Paul describes these damnable heretics as lovers of themselves, heady, high-minded, etc. And says that "they have a form of godliness but denying thereof". And he warns us to turn away from them. Oh! how we should turn away from them as we would turn away from a poisonous reptile! But some of our leaders are tolerating them, endeavoring to stay on good terms with them. And that isn't the worst of it, for while they are friendly with them, they are turning away from our faithful brethren who are fighting modernism and standing firm by the Old Book. These things ought not to be.

### OUR EDUCATIONAL NEEDS IN MISSISSIPPI

I have just read what Mr. G. T. Howerton has to say on the above subject in The Record of Nov. 11, page 11.

I heartily agree with him. Really I do not remember ever reading a better article on the subject, and I have read many books and essays on same. I began teaching in 1877, and as I loved the work from the beginning I studied it closely, took advantage of every lecture that was educational, besides reading all books and journals I could on same. After teaching fifty schools I quit the school-room (except in my dreams at night), but I still find an interest in sound, sane pieces like Mr. Howerton's.

He sounded a key note when he said, "telling is teaching" is an error and that "academic instruction by the lecture system is education" is an error. Then, he gives us a sound, sane system for schools to follow and names 15 splendid advantages

that would be the results of the kind of schools he would have us to conduct.

I am writing to insist that those who have read his article re-read and seriously consider it again, and those who have not read it get it and read and study it closely. There is too much sound reasoning in his position and argument to let it stop or die here. The results are too great. Failing to get the best would mean too much for us to treat improvements lightly.

Come again, Mr. Howerton.

—J. L. Williams,  
Enterprise, Miss., (R. No. 3.)

"Throw up your hands, I'm going to shoot you."

"What for?"

"I always said if I ever met a man homelier than I, I'd kill him."

"Am I homelier than you?"

"You certainly are."

"Well then, go ahead and shoot."

—The American Boy.

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## East Mississippi Department

By: R. L. Breland.

### Conference and Convention Notes

The Pastors' and Laymen's Conference was well attended and a splendid program was rendered. These pre-meetings are wonderfully helpful.

Dr. C. C. Carroll, of Baptist Bible Institute, gave the outstanding address of the Conference on the subject, "The Pastor, the Key-Man in the Financing of the Kingdom".

The "Country Church" was the subject discussed by the Conference. All of its phases were discussed intelligently. This is one of the main questions now before our denomination.

Dr. J. S. Dill, of South Carolina, representing the Annuity Board, added much to the Convention, as did also Dr. B. D. Gray, of our great Home Board. These are some of our great leaders in Kingdom work.

Gov. H. L. Whitfield is still in the hospital at Memphis and could not take his place on the program of the Conference, greatly to the regret of all present, but Dr. F. M. Purser, of Oxford, was equal to the occasion and ably discussed the subject assigned. The Conference sent a message of sympathy to our great Governor, and Dr. W. A. Hewitt led in a fervent prayer to God for his speedy recovery.

The male quartette from Jackson College for the colored youths sang a number of the "Negro Spirituals". Prof. Z. T. Hubert is doing a good work in this Baptist college for the colored.

Dr. C. C. Carroll represented the Baptist Bible Institute and told of the great work and needs of the great institution. There is no doubt that this is one of the most important of our many institutions. It is located at New Orleans.

The Convention did a noble thing when it made Rev. J. P. Williams its President. Bro. Williams is one of the very best preachers in our

State, Mississippi's grand old man. Blessings upon him.

Thirty-eight old preachers and widows are receiving ministerial relief support in this State. These receive on an average of \$9.00 per month, or a sum total of \$342.00 per year. This is surely a measly pittance for a denomination with more than 200,000 members in the State.

Twelve of the small children from the Orphanage, the Social Service Quartet, ranging in ages from three to eight years, came on the stage and sang, "He Lives On High", and "I Am Bound For The Promised Land". It was an impressive moment in the Convention proceedings.

The addresses of Dr. B. D. Gray, Dr. E. Y. Mullins, Dr. G. W. Leavell and Dr. M. E. Dodd were the outstanding high-points in the great Convention. Many other fine addresses were made which were interesting and helpful.

Dr. E. D. Solomon, a former Mississippian, now State Mission Secretary in Louisiana, was shaking hands with his friends. He looked a little home-sick and it may be that he is now about ready to come back home. Come on, brother.

Dr. M. E. Dodd told us that the President of Argentina told Roger Babson that the only reason why the United States has become more developed and Christianized is that Argentina was settled by people seeking gold while those who settled this country were seeking God. He told the truth.

The Mississippi College Centennial was the most inspiring meeting I have attended. To hear the great talks by the "old boys", all choked with emotion as their minds were flooded with sacred memories of by-gone days and as they spoke of scenes of the long ago. It was a happy, joyous occasion which will not soon be forgotten by those present.

The two outstanding addresses of the Centennial were made by Congressman W. M. Whittington and Dr. L. G. Gates. Both rang, as did all the speeches of the day, true to the old faith. Mississippi College, in my opinion, has done more for the

State of Mississippi than any other one institution in it.

Dr. J. W. Provine, President of the College, was a happy man. And well may he be happy, for the college has grown more during his fifteen years as its president than during any like period of its existence. His name was on every lip, and the mention of his name always brought the applause of those present. Long live our "Dutchy".

The Baptists came into possession of Mississippi College in 1850, or 76 years ago. During these years 10,000 boys have studied there and there have been 1,100 plus graduated therefrom. Some of our greatest men have come from these graduates and they are to be found in all parts of the world.

The college has always been patriotic as well as orthodox. It furnished 104 men for the Confederacy in 1861, only 8 of whom returned alive, and 155 went to the World War in 1917-18, many of whom made the supreme sacrifice.

### Notes and Comments

Rev. A. C. Furr, now at Louisville, Miss., is one of our splendid preachers. He recently resigned his work and is now open for work elsewhere. Some good church or group of churches will do well to secure him.

We sympathize with Pastor H. W. Shirley, Philadelphia, in the continued ill health of his wife. We are hoping for her a speedy recovery. Bro. Shirley was recently called to the church at Marks, but hear that he has declined.

My home while attending the Convention was with Mrs. Dr. Milstead on Poindexter, where Bro. J. W. Brown of Coffeeville and I had a pleasant stay. Also spent some time in the home of Dr. T. H. Gresham, another good place to stay. Was also in the home of Dr. and Mrs. R. B. Gunter.

Miss Mary Etta Buchanan, of the B. Y. P. U. Department, is billed to be with the church at Coffeeville the first week in January to help our Unions to higher efficiency.

Our good brother over at Union, Mr. W. N. McLemore, thoughtfully sent a copy of the minutes of the Newton County Association. The reports show that the churches are in a healthy condition and that they

(Continued on page 16)

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## COLLEGE COLUMN

M. S. C. W.

## Monday Leaders

Students have been conducting our noon services this week. Those leading are: Doris Smith, Annie Anderson, Beatrice Ross, Elaine Corder, Ruby Trigg, Helen Pierce. The topic for the week is Stewardship.

## Miss Margaret Frost

This is our first S. S. study course week. Miss Frost is teaching Junior work. In addition to the Workshop class, there is a class at the church for local workers. Next week there will be a poster-making class.

## L. S. Band

The program of this Band last Sunday was a problem meeting. Martha McArthur led the discussion. Two practical problems were presented and discussed freely by the members. One object of this Band is to help prepare workers for definite Christian service. Some programs are devotional, some Bible study, some missionary.

## Christmas Plans

As customary, we plan to have our annual Christmas Tree for children. A short play will be given and the carols sung. We also expect to send from our Y. W. A. a good Lottie Moon offering.

## Blue Mountain

It was a fine week on that campus. It was a good opportunity to see our own work from a "long distance" viewpoint. It is inspiring to feel the unity of purpose in our great Student Movement that is on. Students, like other folks, are the same the world over. Conditions on various campuses make the problems differ. In the main, it is the same. On that campus is a consecrated Secretary who leads out in the religious activities. There is the indispensable B. S. U. Council, and there are seven B. Y. P. U.'s and nine fine Y. W. A. circles. There is the very personal contact with the student. This week is "How Week". The girls are learning:

- (1) How to conduct a D. V. B. S.
- (2) How to make America Christian.
- (3) How to teach Juniors.
- (4) How to make posters.

Over 150 girls voluntarily enrolled. It is an unusual week. It ought to be reflected in the churches of which these girls are members.

## "BUSY DAYS IN THE HOOSIER STATE"

I have just closed the most intensive Fall evangelistic campaign in my ministry. This was with my churches and others in the Hoosier State (Indiana). This state has on an evangelistic campaign for the next few months, with a Director. There is a fine spirit in my section of the state. We are not calling in evangelists to reap the harvest, but the pastors are doing the preaching. In a meeting, which closed two weeks ago, (in my own church), our

deacons set aside their work, left their places of business, and went out to win souls for Christ. This went on day after day. At the close the harvest of souls was more than in the last six years put together. They are happy because they helped do the thing.

The general outlook for Southern and Eastern Indiana, as well as Southern Ohio, is very bright. Things are taking on new life. They are not being swept off their feet by the wave of modernism, but are generally sound.

This has been most strenuous for as a post-graduate, I am required to keep my work up in the Seminary. However, I never mind the meetings and made most of the Seminary work too. God is graciously blessing us with health to carry on the work.

It is with regret that I had to miss the Centennial celebration of Mississippi College, but I could not turn down the Macedonian call. Sunday night was the 56th time I had preached in succession—day after day.

Pray for us, for we need all the help we can get. We are not as far from the big centers and from the centers of modernism as are you. Pray that we may still ring true to the **Blessed Old Book**.

With all best wishes,

—J. C. Wells,  
Louisville, Ky.

MONEY AND THE NOON MEETING  
Ben Cox

Over six hundred thousand meals have been served by this meeting. Some days there are fifty or more requests for prayer at the Business Women's Luncheon. In addition to serving these meals, we have spent thousands of dollars in helping people in trouble. No collection has been taken and no personal solicitation has been made of any one, except the Lord, for the benevolent work of the meeting.

Request was made one day that the people pray for the Lord to give us the property next door to the church. A year and a half from that time a friend, not a member of our church or denomination, gave us \$25,000.00 for that purpose, and soon after that she said, "I want you to baptize me". The property purchased for \$25,000.00 is today easily worth \$54,000.00.

## ABERDEEN

Dr. J. W. Mayfield, pastor of the First Baptist Church of McComb, is assisting Dr. Joseph M. Walker, pastor of the First Baptist Church at Aberdeen, Miss., with Julius S. Rushing, assistant pastor of First Baptist Church, McComb, directing the song service. The meeting began Nov. 21, in the new church building. This building is a credit to any city in the South, and Dr. Walker and the church are ready for a real revival. The meeting began with a real consecration service, which did our hearts good. An evangelistic

conference is conducted after the night service, and great work is being done by all the workers.

The revival has been on now only three days, and we are looking for many Baptists to be enlisted, and a great number of souls saved.

Pray for us.

Your brethren,  
—Julius S. Rushing.

## PROGRAM FOR THE BIBLE INSTITUTE

At Macedonia Baptist Church,  
Simpson County, Dec. 3rd, 4th, and 5th

## Dec. 3rd

9:45-10:00 Devotional—By Rev. Bryant, Pinola.

10:00-11:00 Teaching—By Dr. R. A. Venable.

11:15-12:00 Sermon—By Rev. D. W. Moulder, Lorena.

12:00-1:00 Dinner.

1:00-3:00 Teaching—By Dr. R. A. Venable.

## Dec. 4th

9:45-10:00 Devotional—By Rev. Sullivan, D'Lo.

10:00-11:15 Teaching—By Dr. R. A. Venable.

11:15-12:00 Sermon—By Rev. J. P. Williams, Mendenhall.

12:00-1:00 Dinner.

1:00-1:15 Devotional—By Rev. J. L. Boyd, Magee.

1:15-3:00 Teaching—By Dr. R. A. Venable.

## Dec. 5th

9:45-10:00 Devotional—By Rev. C. S. Moulder.

10:00-11:00 Teaching—By Dr. R. A. Venable.

11:00-12:00 Sermon—By Dr. H. T. McLaurin, Pres. C. M. C.

12:00-1:00 Dinner.

1:00-2:30 Teaching—By Dr. R. A. Venable.

We are going to study the book of Ephesians. Dr. R. A. Venable, Teacher of Theology in Clarke College, is going to do the teaching.

The singing on the 3rd and 4th will be conducted by R. T. Moulder, of Lorena. On the 5th, by Prof. D. W. Dukes, Pindla.

If the weather permits, we are going to have preaching services Friday and Saturday nights, speakers to be selected.

Everybody is cordially invited.

—C. S. Moulder, Pastor,  
Newton, Mississippi.

## McLAIN REVIVAL

On the first Sunday in November I began a meeting with Pastor O. U. Sullivan at McLain, Miss. Bro. Sullivan is teacher and preacher. He lives at Neely and is principal of the High School there. The rain and cold weather interfered with the meeting at first, but cleared up and gave us pretty weather with which to close the meeting. The church was greatly revived and thirteen added to the church. The church is planning to build a new house of worship soon.

—Chas. C. Jones.

## IN MEMORIAM

## ANOTHER GOOD MAN CALLED TO HIS REWARD

On the morning of Nov. 4th, at 7:00 A. M. at his home near Duck Hill the spirit of F. C. Herring passed to its reward.

He was born Feb. 21st, 1860; joined the Bethlehem Baptist Church in his youth. He always lived a consistent Christian life.

He is survived by his wife and two children, Dan, of Memphis, and Bruce, who remains with his mother at Duck Hill. Three others, Floyce, Clyde and Onesa preceded him to the grave. He was a kind husband, affectionate father, and a loyal friend. Felix, as he was better known, had more friends than the average man, on account of his cheerful disposition and happy mood. He never forgot a deed of kindness.

His remains were laid to rest at the family cemetery near his birthplace, funeral services conducted by Bro. Eidson of Kilmichael, pastor of Bethlehem Church.

The brothers and sister who survive him are J. E. and J. D. Herring and Mrs. W. D. Pittman, all of Winona, R. No. 1.

—By One Who Knew Him.

## IN MEMORY OF MRS. REBECCA H. BENSON

On Nov. 13, God in his infinite wisdom saw fit to take Mrs. Benson from us after a brief illness.

She was a member of Central Baptist Church. Her sincere love for her Lord and her church was exemplified at all times. Having a sweet and Christ-like spirit, being kind, charitable and loving, all who knew her well will ever cherish the memory of this noble Christian woman.

May God's comforting grace sustain her loved ones.

—Mrs. Amelia Richard,  
Rawls Springs, Miss.

## RESOLUTIONS

Whereas, God in his infinite wisdom has taken from us our beloved sister, Mrs. W. N. Yates, who was such a blessing to our meetings, her unlimited knowledge and willingness to serve being an inspiration to the Society. Her presence is missed so much and our church at Collins has lost one of her best members, but her noble and Christian life will ever live with us. We realize that our church, Sunday School and W. M. S. have lost one of their best and most faithful workers. While we grieve at her going away, we know that our loss is Heaven's gain.

We sympathize with the loved ones in this hour of sorrow and bereavement, but let us bow in submission to the will of God who doeth all things well.

Resolved, That the Collins Baptist Church of Covington County Association do tender to the family our heartfelt sympathy, and pray that the grace of our Lord Jesus Christ

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may abide with and comfort them. Resolved, That a copy of these resolutions be presented to the family; a copy sent to the Baptist Record and a copy spread upon the minutes of the Society.

Respectfully submitted,  
Mrs. E. G. Bond,  
Mrs. G. W. Edwards,  
Mrs. W. M. Biglane,  
Committee.

### PROVIDENCE CHURCH WORKING

On the third Sunday in October Providence Baptist Church in Lawrence County elected and ordained three new deacons. They were Tolbert Summers, Charles Furr and William Day.

At the conference on Sunday, November 21st, some progressive steps were decided on. They voted unanimously to go to half time. This will put the services on every first and third Sunday instead of just the third Sunday. A census will be taken by a group of church workers on the first Saturday in December to get a line upon the prospective church and Sunday School members in the community. Almost enough money has been raised to replace our worn-out organ with a nice piano. The following members of the church were put on a committee to finish raising money to buy the piano and get it to the church: Tolbert Summers, Miss Jessie Gunnels, Mrs. Lula Brister, Mrs. Hattie Bacot, Mr. Jim Anders and Mr. William Day. Another committee composed of L. L. Bacot, Sim Cothern and David Howell will look after minor repairs about the church building.

The W. M. U. ladies are especially active. Recently they had a hen party at which a number of the ladies donated a hen each, to be shipped and the proceeds turned into the treasury. They have agreed to furnish the curtains to separate our Sunday School rooms. A committee was appointed to look after this. They also decided to meet at the church Thursday, Nov. 25th, to finish making two quilts to be sold. A short time ago they sent a quilt to the Orphans' Home.

The Sunday School voted to adopt the six-point record system and much interest is being shown in the Sunday School, Sunbeams and Girls' Auxiliary work. Mrs. Boone Summers is leader of the Sunbeams and Mrs. Chas. Furr is in charge of the Girls' Auxiliary. A Senior B. Y. P. U. will be organized by the young people on the first Sunday in December just after the preaching service in the afternoon.

On the first Sunday in December the Lord's Supper will be observed. Dinner will be served on the grounds. Sunday School begins at 10 o'clock and preaching at 11 o'clock and 2:30 P. M. All are invited to come and worship with us.

—Pastor.

### CHILDREN'S HOME

Judge C. P. Long, of the First Judicial District, visited the Missis-

issippi Children's Home Society while attending the Baptist Convention in Jackson. He found there fifteen little children waiting to go out to their foster homes.

Judge Long has always been an interested friend and a strong supporter of the work done by this Society. He realizes that it is much better to give a child a fair chance while it is young than to let it grow up and become a criminal, then have to be handled by the courts.

A recent article in our splendid newspapers over the State brought a hearty response which opened homes for many of these little ones. But there are others on the waiting list who need food and clothing scarcely less than they do a mother's and a father's love. In order to make provision for them the necessary funds must be assured.

There is a blind man in the State who is so concerned over the welfare of homeless children that he makes a monthly per capita contribution for each child who passes through the Receiving Home.

All contributions to this worthy cause are voluntary, and the Society in sending out its annual Thanksgiving appeal is sure that the generous-hearted people will respond in the future as they have in the past.

### THE BIBLE OUR GUIDE TO GOOD HEALTH

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THE BIBLE is a guarantee of prosperity and good health. "The law of the Lord IS perfect—" it takes care of our wealth—our wisdom, our health, our happiness, our very life—life now and life forever.

This fine story of Caleb is a lesson in point—here is a successful man, an unusual man, a faithful man—"I wholly followed Jehovah". There is your explanation, there is your key to success, there is your guide to a well-rounded life—strong, vigorous, ambitious, forceful, fervid at 85. Why call him an old man? He was not an old man in any scientific use of the term. He was a normal man—a man after God's plan. He had done something remarkable—he had wholly followed his Lord—that was all. He was devoted to truth, to law, to life, to God. Every thing he received is a reward of faith and loyalty, devotion and allegiance. All that he got any of us may get—"Seek and ye shall find". Here is a man at 85 still seeking, still energetic, still devoted to his Lord—"My people shall be a peculiar people". "Kept by the power of God" surely means kept in health and strength. "Kept by the power of God" means kept ready for service—ready for the hard task. "In all thy ways acknowledge Him, and He shall direct thy paths". Caleb did not forget the origin of his health, his strength, his success, neither did he forget that he himself "wholly followed Jehovah". He was confidently modest, and modestly confident. All we like Caleb would like to have health and prosperity—success and happiness, but are we willing to "pay the price". If we choose the indulgencies of the flesh we must look for its pains and sorrows. This book—THE BIBLE—

shows us a clear way to PERFECT HEALTH. "The Law of the Lord" begins in the first chapter on the subject of our health, and runs through the book like a golden thread, and many there have been who have found it. It is not such an easy way—Caleb was not looking for an easy way. Paul did not "beat and bruise his body" simply for the fun and the ease of it, but he was training it as a Master trains his pupil—to make it obey his will. Caleb did not choose to go among the giants for fun and sport—in order that he might find ease and bodily satisfaction. He chose that way for his own personal success and for the success of the cause for which he labored. The way of health is not the soft, easy, riding way, it is the hard, stony, difficult way. It is not the way of pleasure, but the way of joy. It is not the way of ease, neither of disease, but it is the way of battle and victory. Read again the story of Moses and Caleb and Daniel with the desire to learn how to be well. The BIBLE heroes of faith have been also the heroes of HEALTH.

(Continued from page 11)

may ask them to respond in order to relieve the distressing condition of our Boards. That is a worthy motive, but not a sufficient motive. We may tell our people that our Secretaries and missionaries are breaking under the strain of debt and disappointment—and they are. That is a worthy motive but not a sufficient motive. Our people will always respond in some measure to such humanitarian appeals, and they should be commended for it, but never will they respond adequately to such appeals.

We must change the basis of our appeal if we shall ever lead our people into the largest things for the Kingdom. Paul said, "the love of Christ constraineth me. For we judge that if one died for all then all were dead, and that he died for them that they which live shall not henceforth live unto themselves, but unto him who died for them and rose again." That is a worthy and a sufficient motive. Paul did not mean in that towering statement of his motive, Christ's love for him, nor his love for Christ. He meant that Christ's love in him constrained him. It is a part of the meaning of that other statement of Paul when he said, "to me to live is Christ." Christ would live again in Paul, and that love would constrain Paul to give his life for the lost just as it did the Savior.

O, if our people could look on a needy world through the eyes of Christ; if they could love the lost with the love of Christ; if they could see the lost of the world being won to the Cross through the various agencies of the Kingdom, as Christ would see them, they would give their all in the support of these agencies.

Let us keep all agencies of our denomination thoroughly evangelistic. At the bottom and at the top, through and through, let them serve the main purpose of our Lord. He

came, as he said, "to seek and to save that which was lost."

Did Christ o'er sinners weep?  
And shall our cheeks be dry?  
Let floods of penitential grief  
Flow forth from every eye.

The Son of God in tears,  
The wondering angels see.  
Be thou astonished, O my soul;  
He shed those tears for me.

He wept that we might weep,  
Each sin demands a tear;  
In heaven alone no sin is found,  
And there's no weeping there.

### RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

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(Continued from page 13)

are doing things for the Master. Thank you.

A letter from Pastor R. G. Joiner, Easley, S. C., brings his regrets that he was not able to attend our state convention. He has done a splendid work in that state during his three years there. He was at one time pastor at Estabatchie, Miss., and I feel sure that he can be induced to come back home.

Died—On the 11th of this month Mrs. W. W. Hyde, a loyal member of New Hope Church, Yalobusha County, departed this life after many months of great suffering. She was 67 years old. Her husband, W. W. Hyde, preceded her by several years. She leaves four boys and four girls to mourn her going. She was a faithful member of her church.

It is reported that Mr. A. J. Wilds, Miss Mary Etta Buchanan and Dr. J. W. Ray conducted study courses in three churches of Oktibbeha County recently—Longview, Starkville and Adaton, with a goodly number in each class.

November 7th was B. Y. P. U. Day at West Point. Dr. E. F. Wright, the pastor, talked about the work of the young people at the morning and evening services and Bro. Wilds conducted an afternoon Conference on the B. Y. P. U. work.

Nov. 8-12 was B. Y. P. U. Study Course week at Columbus, the town meetings being held at the East End Baptist Church each evening and the College classes being held at the Baptist Workshop each afternoon. The faculty were: A. J. Wilds, Miss Buchanan, Miss M. F. Johnson and Dr. McRea. At each inspirational hour Dr. McRea told of some Chinese Christians he had known. 93 enrolled the first evening in spite of the downpour of rain.

Dr. E. F. Wright, of West Point, has just completed five weeks of meetings. At West Point he was assisted by Dr. D. I. Purser and Mr. Paul Ballard, singer of Tupelo. There were 64 additions, 29 by letter and 35 by baptism. At Siloam there were 8 additions by baptism and 4 by letter. At Montpelier

there was no addition but there was a fine interest, but the rain kept the people from having the last meetings.

Rev. Stanley W. Rogers, who recently finished at the Southern Baptist Theological Seminary, is now at Mt. Olive, Miss. He is open for work anywhere in the South. He was once pastor at Union and Noxapater.

The recent Baptist State Convention appointed a standing committee called the Baptist Historical Committee. The purpose of this committee is to create sentiment for the collecting and preserving the interesting history of the Baptists in this state and to gather and preserve such historical matter as possible and to arrange for preserving same. The committee is composed of Dr. P. I. Lipsey, Clinton, Rev. J. L. Boyd, Magee, and R. L. Breland, Coffeeville. Fuller notice will be given later.

Married—On Thanksgiving Day, the writer had the pleasure of uniting in marriage Mr. R. Lee Roberts and Mrs. Cornelia Cobb, at the home of the bride's mother, Mrs. J. M. Goodwin, of Coffeeville. Mr. Roberts is a successful farmer of Itta Bena, Miss., and Mrs. Cobb is one of the finest ladies of this city. They will make their home with Mrs. Goodwin for the present.

#### CONGRATULATIONS

Will you please let me congratulate Mississippi Baptists, whom I love very dearly, on the accession to their ministry of Dr. J. H. Buchanan, who becomes pastor of First Church, Meridian? It is a peculiar and particular pleasure for me to do this. When I came to Greenwood Dr. Buchanan succeeded me at Paris, Tennessee.

And how graciously he wrought and with what splendid success he erected the handsome house of worship and extended his ministry throughout the state is a matter of pride to all of us.

Big of body and heart, endowed by nature and grace with favor and fearlessness, he has magnified the ministry in a wonderful way. They love him devotedly at Paris, and will love him as devotedly at Meridian.

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Then too, Mrs. Buchanan is such a worthy helper. Her sweet voice and charming disposition make an open door and effectual for the entrance of the Word. Both of them are genuine and true, talented and gracious.

In coming back to Mississippi, their native state, they bring good tidings of great joy and add a host to the forces for righteousness there.

Again, let me add my congratulations.

—J. W. Storer,  
Richmond, Va.

#### HOSPITAL APPRECIATION Ben Cox

It is my pleasure and profit, with a company of friends, to visit the Baptist Memorial Hospital every Friday, coming in touch with a large proportion of the patients there. These visits are a great blessing to the visitors, and, we are led to believe, many of those who are visited. Dr. M. D. Jeffries, our faithful Hospital Pastor, renders us much assistance by furnishing a suggestive list every week.

As Secretary of the Hospital Board, it delights me much to hear the testimonials of appreciation, which are very many. One of the most striking of these testimonies came to us yesterday when we visited General J. M. Troute. The old Confederate General deeply appreciated the songs we sang to him. He said, "This Hospital is one of the

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greatest institutions in the world. Not only do they furnish physical food, but spiritual food too". Another patient we called on yesterday spoke very highly of the treatment he was receiving, and said, "A man cannot do anything else but get well here".

## MEET THE MULTITUDES IN MEMPHIS

January 18, 19, 20, 21, 1927

**At the First Southern Baptist Sunday School Conference**

Promoted by the Baptist Sunday School Board

3,500 LEADERS CONFERRING WITH AND INSPIRING EACH OTHER — ALL FOR THE PURPOSE OF WINNING TO CHRIST AND ENLISTING FOR SERVICE

Write us for your Identification Certificate in order to secure greatly Reduced Railroad Rates. Get the certificate even though you may not now be sure of going. Information regarding Fare, Hotels, Etc., will be sent upon request. Arouse your workers and see that your church is well represented at this, The Greatest Sunday School Conference in the History of Southern Baptists.

OUR STATE MUST GO OVER OUR QUOTA

Mississippi Quota 300

J. E. BYRD, State Sunday School Secretary, Mt. Olive, Miss.

—Tennessee Quota, 400—